THE ART OF Pleasing IN CONVERSATION.

Written by the Famous *Abbott Richlieu.*

Translated out of *French.*

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THE

ART

OF

PLEASING

IN

CONVERSATION

THE PUBLISHER TO THE READER.

THE Art of Pleasing in Conversation, *which is here offered to your Perusal, is a Present well worth your acceptance.*

You will ſee the Contents ſufficiently make good the Title, and that a Book of this kind will be more uſeful than (perhaps) you at firſt imagined.

Young Perſons, who are not yet acquainted with the World, will find here ſuch Directions, as will keep them from committing a thouſand Abſurdities; and procure 'em the Eſteem and Affection of thoſe whoſe good Opinion they muſt value.

The

To the Reader.

The Ladies, I ſuppoſe, will not be much diſpleaſed to find here Perſons of their Sex whoſe Converſation wants no agreeableneſs. And the Men may here ſee the Ayr and decent Behaviour they muſt obſerve among Women of Honour and Virtue.

It will be needleſs to ſay any thing of the manner of this Author's treating ſo nice a ſubject; of his great Judg-

ment

ment and Knowledge of the World; seeing this will only the longer withhold the Reader from the Pleasure of a better Entertainment in the Book it self.

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THE

THE ART of PLEASING IN Converſation.

Entertainment I.

HOW glad I am to ſee you, my dear Nephew (cried *Dorante*, in embracing *Liſidor*) and how farther joyful ſhould I be, could I prove ſerviceable to you in this Town?

Liſidor. You know, Sir, the reaſon of my coming, was becauſe you was here, and that had it not

been for this, thoſe that have the care of me, would never have conſented to this journey.

After theſe words *Dorante* made *Liſidor* enter into an *Apartment* he had provided for him, and having ordered the Collation to be brought in, he deſired him to ſit down, and thus continued the diſcourſe.

Dorante. I do not at all wonder, you have ſo greatly deſired to come into this Town. All young people deſire the ſame; for one may ſay, that *Paris* is not only the Capital of a flouriſhing Monarchy, but is even reſpected as the predominant City of all *Europe.* People come here from all parts, ſome to poliſh themſelves, others to get Employments, others to ſee the fineſt Court in the World, and the greateſt King on Earth. However, to be well acquainted with *Paris* requires time: Strangers are ſurpriſed in not finding immediately

immediately all the varieties they have been told of it; they ſeek them, and diſcover only the leaſt part of them, as long as they ſee only the Streets and Buildings.

But how great is their admiration afterwards, when they enter into the Houſes, and view the magnificence of the Furniture? If they be admitted into the Company of Perſons of wit and merit which at certain hours meet together?

Liſidor. I profeſs, Sir, that I love *Paris* the more for that reaſon, and above all things wiſh I were capable of making one in theſe Converſations; but I am ſenſible how unfit I am for it. I want natural parts to ſecond the care you will take of me.

Dorante. You have no reaſon to complain againſt Nature, you have been better uſed by her than I expect you will tell me; and were

I as able, as ſhe has been favourable to you, my Counſels, and your Talents would make you go very faſt and far in the way you deſire to enter. However, I doubt not of the ſucceſs, notwithſtanding the ſmallneſs of my aſſiſtance.

Liſidor. I know, Sir, how great a Maſter you are in the Art I would learn; and all the World knows that your Age, which has yielded you Experience, has taken nothing from you of that agreeableneſs, which makes the Charms of Converſation.

Dorante. As I am naturally complaiſant, and that I love company, you may hear ſomething in my commendation, and therefore I ſhall not by an unſeaſonable modeſty oppoſe my Friends opinion of me, ſeeing it may make you to receive the advice I am deſired to give you with greater reliſh. It is at your Father's requeſt, Sir, that I have undertaken this Province,

vince, who is the deareſt of my Relations, and therefore you may eaſily imagine I ſhall uſe my utmoſt endeavours to ſatisfie both you and him. I much approve of your deſign; for nothing is more important in the commerce of life, than to pleaſe in Converſation; and if men are born for Society, one may ſay that it is Converſation which is the Bond of Friendſhip. But I know not if before we enter into matters which we ſhould treat of, I ſhould not ask you what you underſtand by the word Converſation?

Liſidor. I am not at all diſpleaſed, Sir, you ask me this, ſeeing it will coſt you an explication; for I confeſs, that although I comprehend what a Converſation is, yet I ſhould be perplex'd, ſhould you require a proper definition of it.

Dorante. I am not at all ſurpriſed at what you ſay; I have ſeen in the ſame pain, perſons more ex-

perienc'd than you can be at your age. There are a great many diſtinctions to make hereupon, and every time ſeveral perſons ſpeak in theſe Aſſemblies, they form not what we call Converſation. Obſcure Sciences and great Affairs muſt have a leſs ſhare in their diſcourſes, than agreeableneſs and diverſion. For in fine, let a man treat gravely of important matters, in a Council of State or War, in a Low-ſuit or Diſtemper; where a Phyſician ſhall banter you with hard words, and a Lawyer cramp you with Preſidents; all this is no more a Converſation, than the Brawlings in publick diſputes, or the Scoldings of Fiſh Women.

Liſidor. What then, Sir, muſt there be no mention of Sciences. of the Court, of War, or Politicks, in the diſcourſes you mean.

Dorante. So far am I from baniſhing the ſubjects you ſpeak of, that

that I affirm they ſerve to uphold Converſation, and to render it more inſtructive. The Palace, or pleading places, have now and then ſuch Cauſes as furniſh the beſt Companies with entertainment. There are great Subornations, conteſted Marriages, and Divorces, which give occaſion to ſome to Moralize, and to others to utter a thouſand witty Reflections. However a man would prove very troubleſom, if, to make himſelf admired, he ſhould enter on particulariſing an important Subject, and diſcourſe of nothing elſe all the day long. It is variety which makes any thing agreeable, an air eaſie and remote from affectation, which is never tireſom; whereas ſhould a man diſcourſe on a ſublime Subject with affected expreſſions, you could not hearken long to him, without falling aſleep. Yet great intereſts, and extraordinary events may find their place in moſt

Conversations; provided they enter naturally, and be treated of with that capacity and modesty they require. Particularly one is assured to please, if there be News wanting, and you be the first that relates a considerable Marriage, the birth of a Prince, the gaining of a Battel, or the taking of a place. Men are generally pleased at the recital of Regulations which relate to the Peoples welfare, or the beautifying of Towns, and Fortifying of places. Add that we hearken with pleasure to one who comes from Court, if she describes a magnificent Entertainment, or a Fashion that is not as yet known in Town. Yet those recitals must not be long, the particulars must only be toucht on, wherein the chief of the company may be concern'd; and the most important advice I can give you, is to consider always before whom you speak. Without this precaution you'll

you'll be in danger of offending Perſons whom you would pleaſe; and therefore if you will believe me, you will never act the Philoſopher before young People, who deſire only to talk of Plays and fine Women; neither muſt you appear ſevere in a Ball before Ladies, who think of nothing but dancing and diverting themſelves. In fine, you muſt conſult Reaſon, which being your guide, I ſee few matters, but may be Subjects of Converſation. It's true one ought to ſpeak leſs of ones ſelf than anything elſe. For what can we ſay of our ſelves? We ſhall make our ſelves ridiculous in diſplaying the good qualities we poſſeſs. And can we have the imprudence to publiſh our defects? or ſhall we deaden the Entertainment in ſpeaking indifferent and ordinary things of our ſelves? Extend this Rule, if you pleaſe, to Domeſticks: An Husband muſt ſpeak little and modeſt-

ly of his Wife; a Mother would little divert, ſhould ſhe give an account of the cryings of her Children, and the care which the Nurſes take of them; we muſt be no leſs retentive in citing the faults of our Servants. What matter is it to the Company, if we have a lame Footman, or a ſlovenly Cook, or a Steward that makes us pay dear for that which he buys cheap? We ſhould always obſerve what diverts, and what tires; and that it is eaſier to avoid a fault, than to acquire a perfection: Examine we preſently what may render a man troubleſom, and we ſhall ſoon perceive how to make a Spirit of gayety and politeneſs reign in Converſation. You have ſeen an agreeable repreſentation of theſe importunate people in the Comedy of the *Troubleſoms*, and I doubt not but you have read the Converſations of a perſon who is generally eſteemed.

Liſidor. I

Liſidor. I have obſerv'd with pleaſure, in that Comedy, after what ſort one becomes troubleſom in making long diſcourſes, void of agreeableneſs, wherein the Company takes no part. I cannot endure that Man who pretends that his Prince ſhould recompence him with a Veſſel which he has loſt. He tells you, without any mans offer to ask him, the Reaſons whereon his pretentions are grounded, and what may be alledged againſt them, and the replies he can make thereto. He at length names thoſe who built his Ship, and deſcribes all the parts of a Veſſel, to ſhew that his was very fine and coſtly.

Dorante. However here is ſomething to be learnt in this narration, but what profit can we draw from a dry and tedious genealogy, wherein we are not at all concern'd. I am not much intereſs'd to know that in a Family which is unknown

unknown to me, that *Thiband* was the Son of *Enguerrand*, and that *Enguerrand* had *Guy* for his Father. I find more diverting that Brave in the Comedy of *George Andin*, who tells us that one of his Predeceſſors, named *John Giles* of *Sotenville*, had heretofore leave to ſell all his Goods to go beyond Sea.

Liſidor. I confeſs theſe Genealogical recitals are very tireſom; yet methinks not altogether ſo vexatious as thoſe Relations of tragical Events heapt up one upon another, eſpecially being reccunted with a lamentable tone, as if deſign'd to make us bewail all the ſad accidents which have hapned ſince the beginning of the world.

Dorante. I grant you that nothing is more troubleſom than theſe doleful Relations; but when a man is about making them, you will not, I ſuppoſe, adviſe him to ſpeak facetiouſly of them. Not that

that I think it always neceſſary to accommodate ones Words and Countenance to the Matter treated of. On the contrary, a man cannot more eaſily raiſe a fit of laughter, than in relating ſome pleaſant paſſage with a cold and ſerious air. There is likewiſe a certain turn of Language which requires one to ſpeak highly big of mean things, and to give a plain and ſimple relation of great and noble Subjects. You may eaſily perceive the Reaſon, for theſe latter bear up themſelves, and others have need of props. I ſuppoſe this is enough for this bout, having given you theſe general Advices, whereunto I may add, that in all ſorts of Entertainments, you muſt be ſure to avoid whatever may ſavour of For mality and Affectation.

Liſidor. I proteſt, Sir, you have already given me ſuch a clearneſs of underſtanding, that if you continue

tinue to inſtruct me, perhaps you will perceive ſuch ſucceſs, as will hinder you from repenting it.

Dorante. I can aſſure you my counſels will be of little uſe to you, unleſs you mix therewith the frequenting of Company, and making cloſe and conſtant Obſervations thereupon. The Maxims of the greateſt Maſters are not of themſelves able to make a compleat Gentleman: A man becomes not a Painter, but by uſing the Pencil, how great a Judge ſoever he may be of good Pieces; and therefore I will not give you any Maxims for the world, unleſs you intend to ſee it. Theſe inſtructions will be fruitleſs to a Solitary; he can never acquire the facility of uſing them. The beſt Precepts and choiceſt Morals will never take from him the perplext countenance which he brings from his Deſart. They can never take off that dull and melancholly air of his Cell.

But

But on the contrary, we may ſay that advice gives great Aſſiſtance to perſons that take care to practiſe it. An hours reading is more profitable to theſe, than a whole year can be to contemplative perſons who keep always in their Studies. A man muſt practice immediately as ſoon as he is furniſh'd with good Rules; and it is uſeful for a man ever and anon to examine theſe Precepts, when he enters into Company. This Precaution makes known the faults wherein one may fall; and there are ſome of ſuch a nature, as to make a man ridiculous for his whole life time, the firſt time he commits them. So that a man cannot be too much cautioned againſt them.

Dorante had no ſooner ſaid theſe words, but he obſerved the Collation bringing in, which made him proceed no farther in that diſcourſe. They went both of 'em into a Garden which *Dorante* had taken care

of

of embelliſhing. *Liſidor* viewed the Flowers, a ſmall Fountain, and ſome Statues; and being afterwards ſat down with *Dorante* in a pleaſant Arbor, this laſt reaſſumed his diſcourſe, and began this ſecond Entertainment.

Entertainment II.

That one muſt be civil, yet without falling into incommodious Ceremonies.

Dorante. BEfore we reaſſume our diſcourſe, you are deſirous, I ſuppoſe, dear Nephew, that we ſhould ſay ſomething touching the being handſomly cloath'd before you appear in the Companies wherein I pretend to bring you. I do not think you have made you Cloaths before your departure, nor that you eſteem your Taylors ſo, as to prefer

ſer them to ours. We will go to morrow morning, if you think fitting, to find out what is moſt modiſh and proper for a perſon of your years and condition. You know we muſt not neglect the outſide. We ſhould always ſo order it, that the firſt impreſſions turn to our advantage, and diſpoſe people the better to reliſh the Sentiments of our Mind, and the agreeable products of our Fancies. That which does farther contribute to theſe favourable diſpoſitions, is a certain manner of behaviour and ſpeech that is ſoft and poliſht, which gives the name of civil to thoſe who commonly uſe them.

You know what are the Qualilities which that which we call Civility requires; and you have obſerved without doubt, That that of our French, and the Urbanity of the Ancient Romans, draw their original from two words which ſignifie

signifie *City* and *Villa*. And we almost ever see that the persons who have been brought up in Cities, have an handsom behaviour opposite to that which we call *Rusticity* in Country People.

Lisidor. If you please, Sir, tell me in what manner one may practice this civility, and wherein it consists?

Dorante. The most important Rule which I would give in this matter, were I fit to be consulted, should be, that a man who would gain on affections, should carry tokens of modesty in his countenance and behaviour. He cannot draw envy, unless he appears possess'd in a good opinion of himself; and on the contrary, he cannot but be pleasing to Company, if, instead of appearing fierce and positive, he gives them marks of esteem and submission.

I would have one also to observe exactly a decent behaviour, according

according to the Sex, Age, and Quality of the perſon you converſe with, with regard likewiſe both to time and place. In effect, a Lady would be but little charming, ſhould ſhe appear with the bluſtering meen of a Souldier; neither would a Captain look well, if he affected to ſpeak ſoft and fine, like a Sir *Courtly Nice*; and an old man would be ridiculous, ſhould he look on his toes, and ever and anon throw back the locks of his Peruke, like a young *Beau* of eighteen. Now to come to another kind of men; wou'd you ſpeak to a great Prelate, or to a grave Magiſtrate, with as mimic an air as to a Chamber-fellow in the Academy? We muſt allow that Decency requires that we not only behave our ſelves reſpectfully with perſons of a diſtinct Rank, but even not ſo much as to ſpeak of them in any manner which ſavours of equality. I do not believe that

a perſon who has been of the Retinue of an Ambaſſador in his Travels, will be ſo ridiculous as to ſay in his ordinary diſcourſe, *When my Lord the Duke* d'Eſtreé *and I went to* Rome *together*; Yet there are People, who ſpeaking to a great Lord, obſerve ſo little diſtance as to ſay; *You remember, Sir, what befell us when we ſet out for* Lyons; whereas they ſhould have mentioned only the Lord's name, and barely have ſaid, *When my Lord Duke* d'Eſtreé *went to* Rome; and at to the ſecond expreſſion, *When your Lordſhip parted.*

I do not tell you that there are an infinite number of other Rules to be followed by a man that would appear like a Gentleman. You know that we muſt not only give the right hand and the wall to perſons of Quality, but likewiſe yield them generally whatever ſeems moſt commodious. Your own Reaſon will ſhew you what is fitting

ting in theſe matters, without my advice. However it is good to uſe moſt of theſe little Maxims with an addreſs ſo much the greater in that it muſt not be perceived.

All muſt appear natural in a Gentleman, and nothing muſt ſavour of Art and Affectation.

I might moreover inſert ſome one of theſe precepts in our Entertainments: Should I collect them all at preſent, you would be perhaps diſguſted at them. Let us firſt conſider thoſe which are to be obſerved in entring into Company. When you go to ſee a perſon of a Rank above yours, you know, without doubt, that it is to uſe too much familiarity, to enter with your Coach or Chair into the Court of his houſe. Civility requires we come out of them to enter on foot, unleſs the Porter, by his Maſter's order, opens the great Gate, and entreats you to enter more commodiouſly. If you be not known,

and

and your name be ask'd, you are only barely to mention it, without adding thereto your Title of Marqueſs, or Sir *John*. You likewiſe are not to be taught, that when we find the Chamber door faſtned, it's not civil to knock loudly with your ſtick, but rather ſoftly with your knuckles, or ſcratching the door. This faſhion came from the doors of the *Louvre*, and is now gotten to thoſe of the Miniſters and Grandees of the Court, and I doubt not but it will get by degrees to all houſes where there is any Quality. But when a man firſt preſents himſelf, commonly he whoſe office is to introduce perſons, takes care of leveling theſe little difficulties.

Liſidor. However there is one, for when we find perſons already at the door, or there come any before it be opened, Civility requires one to withdraw, to let them firſt enter who came before us, and

and offer the door even unto thoſe who came after, if they appear to be perſons of any Conſideration. However this does not free me from my perplexity; for if I be not known to thoſe perſons; how far am I obliged to carry on my Civility, or, to ſpeak better, this kind of Ceremony?

Dorante. There is on the Countenance, and Behaviour, certain Characters which may make us gueſs at the Condition of perſons; and which determines us to treat them with more or leſs Civility, according as our Conjectures ſhall direct us. But when a man that wants experience, and penetration, finds himſelf in the uncertainty you ſpeak of, he muſt take the ſureſt ſide, which is, to pay more reſpects than we think are due, ſeeing it is better that people who are not worthy of 'em, ſhould be obliged to us for 'em, than to expoſe our ſelves to diſoblige perſons who merit

rit more Civility than we have paid them. Yet we must not fall into those Ceremonies which were so incommodious in the former Court. They have been long since banisht, and we can hardly believe men should make it an Art to torture themselves and others.

Lisidor. I know, Sir, there was never any Comedy more pleasant than was one of those Contests whereon they fell every time two or three met at a Gate. I have heard say, that they added strange contentions to their complements; that they stept back, to advance again immediately, and to push forwards with violence towards the passage, those persons to whom they would give place.

Dorante. The eloquent expressions which were studied, and spoke with great deliberation, were no less ridiculous than the postures they made; and methinks I see a Viscount and a Baron of those times

times thus conteſting it with one another.

The Viſcount. No, no, Sir; ſay and do what you will, I'le paſs no farther, and ſtir no more from hence, than *London-Bridge* does to *White-Hall.*

The Baron. And for my part, Sir, let one word be as good as a thouſand, I will not enter; I'le as ſoon lye here all night in this corner, where the knowledge of your merit has made me withdraw. In fine, Sir, I proteſt if it lay in the power of my wiſhes, I would chuſe rather to dwell eternally here, than to ſuffer your civility to ſupplant my duty.

The Viſcount. No mention of duty, good Sir, for that belongs to me; and were there another judge than your modeſty to decide our differences, I ſhould ſoon gain my cauſe. Fie on this modeſty, it is not equitable enough to be our Arbitrator, ſhe will take what is

due from you, and give me that which does not belong to me. I hope ſhe will be ſooner tired than your Reaſon; and you muſt yield to me, in permitting me to yield to you.

The Baron. However I ſhall do nothing, unleſs you command me to do any thing.

The Viſcount. Well then I command you; That I may obey you.

The Baron. In this caſe, my obedience will excuſe my fault; and I may now ſay, that we ſhall go in proceſſion; where the principals march the laſt.

The peace had no ſooner ended this conflict, but at a new door new phraſes and new ſtrivings.

Liſidor. I think the young people happy in being born in a time wherein they are delivered from theſe tireſome faſhions: But, Sir, pray whence came they, and how came they to be receiv'd in a Coun-

try

try, where franchiſement has given the name to the Nation therein eſtabliſh'd?

Dorante. It's true, one would wonder how we could reliſh them, for the *French* are too mercurial to remain whole hours in a ſtate of complementing. But the *Italians* on the contrary, more patient and more at leiſure, and of more pliable ſpirits, perhaps have introduced this manner among us. However the famous Monſieur *de la Care* tells us, that the Ceremonies paſt from *Spain* to *Italy*; but ſuppoſing this were true; and that the *Spaniards* have taken them from the *Moors* of *Grenade*, as well as their gallantry, yet I muſt ſtill believe, that they rather come from *Italy* than from any other Nation. I have ever imagined that the *Italians* have made a kind of Art of them, and keep as it were a Regiſter of them, which one may term their Ceremonial.

Liſidor. I ſuppoſe the word Ceremony is not ancient; and that it may have come from that given to reſpectful actions which Church men make uſe of to denote the honour they give to God, or to holy things.

Dorante. I am of the ſame opinion as you: We have extended in proceſs of time the ſignification of this term. It has been thought fit to apply it to the Reverences which men make to one another, in bowing down; in uncovering the head; and by accompanying theſe actions with an 100 other grimaces, the more to teſtifie our ſubmiſſion. This Cuſtom is but the ſhadow of what it was, and it is well for us it is ſo.

However it is not ſo much abaſed, but that it endeavours to raiſe up its head. But thoſe perſons as know the world, retrench all theſe ſuperfluities, and obſerve only what decency requires. Here-

by

by they fall not into fruitleſs exceſſes of words, and ſubmiſſions, which are ſeldom taken for ſincere. And therefore they be commonly uſed to flatter in appearance, ſuch perſons as we do in effect deſpiſe.

To proceed farther; all theſe Ceremonies, and theſe Proteſtations of Amity, would not only be look'd upon as ſo many diſſimulations, but one might look upon them as Crimes and Treacheries; if thoſe terms, which are at every turn uſed, had not loſt their firſt validity through long cuſtom. But we are wont no longer to take theſe words in a ſtrict ſenſe. We ſee every day people embrace one another, kiſs, and make a thouſand offers, as if they were the beſt Friends in the world; and who, a moment afterwards acknowledge, without heſitation, that they ſcarce knew one another. However we muſt follow this Cuſtom, inſtead of attempting to

change it. It is leſs our fault than the fault of our age; and all that wiſe people can do, is, to uſe it with moderation and diſcretion. When all the world falls into a fault, no body can be blamed; and how extravagant ſoever a mode may be, a man would yet be ſtill more extravagant, if he refuſed to comply with it. Should he alone offer to withſtand the general conſent of his Country. Let us grant therefore, that there are Ceremonies of duty from which we cannot fairly excuſe our ſelves, but offend perſons who will imagine we pay 'em not their dues. So that the authority of Cuſtom may do all things in point of Ceremony; and therefore it muſt be regarded as a kind of Law. Let not a man examine whether this Law be good or bad, it is ſufficient it has obtain'd, whereby we are obliged to obey it; and therefore it's neceſſary to know after what manner

manner we ſhould carry our ſelves, and what terms we ſhould uſe in receiving viſits, how to return them, and to ſalute according to the Cuſtom of the Country. Great is the variety of expreſſion in theſe rencounters: Among us Civility requires we ſhould uſe the plural in ſpeakiug to a ſingle perſon; perhaps to ſignifie to him, that we eſteem him as much as many others.

Addreſſing our ſelves to a perſon of ordinary rank, yet we accoſt him with, *I pray you*, Sir; whereas the ancient Romans ſaid, *I pray thee.* Which way of ſpeaking is ſtill amongſt ſome Nations. The *Turks*, who are ſo ſubmiſſive to their Soveraigns, whoſe mean Slaves they term themſelves, yet uſe theſe kind of expreſſions when they ſpeak to him, *If thy Highneſs commands it, &c.* And heretofore in *Spain*, *Amirante* uſed the word *thou* in ſpeaking to the King of *Arra-*

gon; and we ſee that the Subjects of moſt Princes, ſpeak in a quite different manner; *Amirante* followed the Cuſtom of his Country, and we ought to obey the Cuſtom of ours.

Liſidor. I have obſerv'd in a Relation of the Court of *Spain*, that there is ſtill practis'd a thing very ſtrange, which is, That a Lover who finds his Miſtreſs in the Queen's preſence, may entertain her with the ſame liberty which he might elſewhere. Nay, he takes that of being covered, without offence; his paſſion excuſes all; it muſt be ſuppoſed to be too violent to permit him to think of good manners. The more faults it makes him commit, the more it appears obliging to the perſon he loves.

Dorante. I know not whether you have obſerv'd in the ſame Book one thing which is no leſs ſurpriſing. Which is, That the young Gentlemen

Gentleman who make love to the Queen's Maids, ſend them openly diſhes of meat, and without any ſcruple, at every meal. But we ſhall go too far, ſhould we examine the difference there is betweenourmanner of carriage and thoſe of other Nations. Let it content us in ſaying that among us we muſt ſalute perſons, accoſtthem, or receive them in the manner in uſe. A French man who would ſcruple to ſay, *I am your moſt humble Servant*, becauſe he felt in his Soul that there was no ſuch thing, would paſs for a ridiculous *Miſanthropos*. Men do not take theſe words ſtrictly; and we commonly uſe them without thinking on what they ſignifie; and whatever harſhneſs there is in them, it is ſoftned by long Cuſtom. The exacteſt probity permits us to uſe them, and when a man asks me how I do, I may anſwer, *That I am in good health, and ready to do him ſervice*; with-

out being obliged to attend him at that very moment; and follow him to his houſe like his Servant.

That which Reaſon enjoyns us in theſe occaſions, is, to uſe diſtinctions in the Civilities which decency obliges us to pay. We muſt have regard to the age and the condition of perſons, and the ſtate wherein they are; and if we find them ſick or buſie, the more ceremonies we uſe, the more incommodious we make our ſelves. We muſt cut ſhort, and ſhew our ſentiments, rather by ſome reſpectful Action, than by tedious Compliments. This proceeding ſhews that we know the world, and he that ſhall do otherwiſe, will paſs for an imprudent perſon. Moreover our civilities ought to be different according to the difference of places and Perſons. We ſee in the Palace Royal a politeneſs not to be met with in St. *Dennis-ſtreet*; and

and in St. *Dennis-ſtreet* we hear not the quodlibets with which the Lawyers offend our ears. The Officers of an Army, nor Magiſtrates do not love we ſhould make 'em loſe time in fruitleſs Ceremonies; and a great Lord would not much reliſh the compliments made him by a Tradeſman, no more than a Maſter would be pleaſed with his Servants offers of ſervice to him.

Liſidor. It ſeems that the inſtruction I may draw hence, is, That in matter of Ceremonies, we muſt be neither ſparing nor prodigal. If we make too few, we may paſs for uncivil; and we become troubleſom, if we fall into the contrary extream.

Dorante. In the difficulty there is of obſerving always a juſt Medium, I think we ſhould do better, if Ceremonies were entirely ſuppreſt, our Fathers paſſed well enough without them, and ſo ſhould

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we likewiſe; but it is a contagious Diſtemper which our Neighbours have introduced among us as well as others. We cannot, as I have already ſaid, be diſpens'd from being ſubject to them. It's true, we muſt never paſs the bounds preſcribed by Cuſtom. This were to proceed to ſuch a Superfluity as Reaſon forbids, and which Perſons will not endure that hate to be fed with ſmoke and appearances.

Liſidor. Although Men take pleaſure to receive Reſpects, yet they would be without doubt diſguſted at thoſe paid them that ſavour'd of Deſign or Artifice. I ſuppoſe likewiſe that exceſſive praiſes cannot pleaſe. Thoſe who give them us, have a ſtrange opinion of us. They take us for vain or credulous Perſons, and eaſie to be deceived.

Dorante. I now told you, that Perſons of great leiſure made more

more Ceremonies than People who are buſied: So that you will not be ſurpriſed, when you ſhall ſee Ladies, knowing enough in this Art, to read Leſſons to others. They make Reverences to certain Perſons, Smiles to others, and make their Servants keep an exact Regiſter of the different Seats they muſt offer, high and low Seats, Chairs with and without Arms.

Dorante *had no ſooner ended theſe words, but he was interrupted by the noiſe of a Coach which entred into his Court. Here's* Eraſtus, *ſaid he, with joy. You have heard he is the deareſt of my Friends; for you know all my concerns, as well as I know yours. And therefore have I not asked you any News of your Family. As for* Eraſtus, *notwithſtanding the inequality there is in our Age, yet we are, I ſay, the beſt Friends in the World. You'll ſee a man of excellent*

excellent humour, and I can aſſure you he will be no ſmall help to you in the Companies whereinto you will go with him.

Liſidor. But how know you ſo preciſely that it is *Eraſtus?*

Dorante. Becauſe he enters without any notice given me, and it is only he that claims that priviledge of me.

Immediately Eraſtus *appear'd at the Garden-door, and, addreſſing himſelf to* Dorante, *ſaid:* Reckon not (*ſaid he to him*) this viſit made to you, it is wholly to *Liſidor*; ſuffer me to embrace him, and to demand his Friendſhip. *In ending theſe words he addreſt himſelf to the young Gentleman, who had advanc'd towards him; and having held him ſome ſmall time in his Arms, they ſpake both of them in few words what Civility requires at a firſt enterview.* I doubt not, *ſaid Eraſtus*, but that you were on ſome agreeable matter of Converſation,

pray

pray take it up again, I need it to cure me of the head-ach, which a very different Entertainment has giv'n me; I prepare my ſelf to hearken to you.

Dorante. How, to hearken? You ſhall ſpeak more than we, if you pleaſe; and therein we ſhall find our advantage.

Eraſtus. I know how I ſhall find mine; I come to ſup with *Liſidor*, I ſhall leave him as little as poſſible; and if it be not fair that I ſhould take him from you to night; I hope you'll not deny me that happineſs to morrow; for he ſhall dine with me then.

Dorante. Not ſo haſty, good Sir, when my Nephew knows that your Houſe is a kind of poliſh'd Court, he will not be in ſuch haſte to go thither: Judge a little, *Liſidor*, arriving from one end of the Kingdom to *Paris*, the firſt time, whether you find your ſelf preſently in a condition

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to viſit a Lady whoſe wit and beauty —— *At theſe words* Eraſtus *interrupting* Dorante: *Do not believe him* (*ſaid he to* Liſidor) *he has perhaps his Reaſons to hinder you from ſeeing my Wife; but ſhe will be reveng'd on him, and will come and ſee you; let's talk no more of it; it's a thing agreed; think only of renewing the Converſation which I have ſo unſeaſonably interrupted.*

Dorante. We were diſcourſing of the Ceremonies which Cuſtom may approve, and of thoſe which are incommodious, and of the ridiculous Compliments which heretofore attended them.

Eraſtus. I would willingly hear how you have condemn'd theſe Ceremonies and theſe Compliments: But inſtead of continuing to make Remarks on theſe defects, I had rather you would tell me, how one may ſpeak agreeably.

Dorante.

Dorante. Another than my ſelf would tell you that one muſt ſpeak like you; but is it juſt you ſhould expect this ſweetneſs from a man you come from offending? I alſo ſee you pretend to edge me on; and engage me to make a diſcourſe wherein I ſhall find more difficulty than you imagine. It's true, that I ſhall not be alone in the perplexity; if I be hard put to it in treating of this matter, you will have no leſs trouble in hearkning to me.

Entertainment III.

Of polite Language, and the manner of telling a Story.

Dorante. IT ſeems that the moſt important Maxim is, To take care of the Subject of Converſation, and to chuſe

chuſe requiſite thoughts and expreſſions We muſt lay aſide whatever may ſeem light or trifling when we ſhould be ſerious. Neither muſt we affect to appear Philoſophers, where the company are all diſpoſed to be free and chearful. A man that would prove any thing by undeniable arguments, would not much divert young Ladies, whom the only word Argument is enough to ſcare out of their wits. Others moreover would pleaſe leſs, if to ſhew themſelves unſeaſonable wits, they ſet upon retailing jokes before Perſons in affliction. As to the choice of words, we muſt obſerve what is in uſe and approved of by able and refined Perſons; as when we dreſs our ſelves, we cannot do better, than to apply our ſelves to the Modes which Gentlemen of the beſt fancies do follow.

Eraſtus. I read yeſterday that it

it is no leſs ridiculous to make uſe of words that are obſolete, than to wear Steeple-crown'd Hats, although theſe words may be brought in pleaſantly enough in Raillery.

Dorante. You may have obſerved in the ſame Book, that if Prudence requires we ſhould omit words which are no longer in uſe; ſhe forbids us likewiſe to hunt after terms which the Ear is not accuſtomed to. We muſt leave theſe Novelties to young People, ſeeing they affect them, and that Boldneſs is natural to them.

Liſidor. But muſt not a Language, that loſes words on one hand, not only recover them on the other, but alſo enrich it ſelf?

Dorante. I grant it; but it is not every bodies Province to enrich it; it belongs to learned and refined Perſons to bring in new

new words; as it belongs to Perſons of the Court, that are well made, Richeſt, and of the beſt Fancies, to invent Faſhions for Cloaths.

However it is not enough to have choſen words which uſe approves. We muſt prefer thoſe which are propereſt to give the Idea of things which we would expreſs; we ought alſo to ſeek with care words which pleaſe the Ear, and which have Sweetneſs, or Magnificence, according as the Matters require. As for Quibbles, Puns, and fulſom Jokes, we ſhould leave them to the common People, as being ſuitable only to men of their Rank.

Liſidor. I would willingly know why figurative Expreſſions are more graceful than others, and how they make up the Ornament of a Diſcourſe?

Dorante. We may ſay they affect more, becauſe we are leſs accuſtomed

cuſtomed to them, but eſpecially becauſe they attribute more to things whereto they are joyned, than do the Proper and Natural Terms. They even enliven that which is inanimate. I could cite an infinite number of Examples: You hear Men ſay every day; *What a ſad Place is this old Caſtle; How I love this Meadow! How every thing ſmiles there!*

Eraſtus. For my part, I am for an Irony, and an Hyperbole; theſe are my two Favourites; and I have an hundred times obſerv'd the Converſation would be aſleep, did not theſe two Figures ever anon keep it waking. Had *Dorante* ever ſo little wit, or learning, he would do me the greateſt pleaſure in the World in diſcourſing of them.

Liſidor. Methinks you cannot more pleaſingly begin this diſcourſe, but by this Example of an Irony.

Dorante.

Dorante. Do not you ſee that *Eraſtus* imagines he can diſengage himſelf, by thus ſmoothing me up; but he is miſtaken, for I ſhall not quit him thus. He muſt entertain us on this Subject. I am ſure he is a perfect Maſter of it, ſeeing theſe two Figures are ſo dear to him; and that he is a man not apt to fall in love where he is not well acquainted.

Eraſtus. As to an Irony I am willing to ſay all I can on that Subject, but I'le warrant you I ſhall take heed of ſpeaking of the Hyperbole; for there port is among the Wits, that you married her, when ſhe was in mourning for Mounſieur *de Balſac* her firſt Husband. So that it belongs to you to inform us of her good Qualities: For I will not believe my Friend's Wife has any bad ones.

Dorante. I confeſs, that to do me

me honour, two or three of my Friends have ſaid that I had a ſtrict Union with the Widow of this Illuſtrious deceaſed; but you may have obſerved, that if my Converſation ſhews ſhe pleaſes me; I appear'd leſs affected in what I wrote. However ſeeing you are pleaſed that I ſhould entertain you about her, I will do it, and inſtead of reſpecting her as my Wife, I ſhall only conſider her as a Figure, to the end you may love her without any ſcruple.

An Hyperbole has commonly only exceſſive expreſſions, ſhe augments or diſtinguiſhes things in exceſs; but if it be permitted her to go beyond the bounds of Truth, yet ſhe muſt never paſs thoſe of reſemblance to truth. You know how I have treated of this elſewhere; and *Liſidor*, not having ſeen the paſſage I ſpeak of, I need only repeat what

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the Idea which I still retain will furnish me with. I cannot forget a bold stroke I gave, which perhaps will never be pardoned me.

I said that *Virgil* went too far, when he set forth the lightness of *Camilla*; and that I knew not whether in so great a Poem, one might make a Princess run over the tops of Corn without bending them, and over the waves of the Sea, without wetting the soles of her Feet. These are in truth glistering expressions, but I think 'em not so well placed in a serious stile, as they would be in a light Poem.

There are also Authors, who think they carry not their Exageration far enough, if they do not heap Hyperbole upon Hyperbole. Now although there are infinite Hyperbolies in the Writings of witty men, who are pleased to sport ingeniously with them,

them, yet we muſt not think this Figure ought to be only uſed in raillery, and that it cannot well be ſeen in the moſt ſerious matters. One of our Authors praiſing Cardinal *Richlieu*, addreſſes himſelf to him in theſe Terms, in an Epiſtile Dedicatory.

But my Lord, as there was heretofore a Valiant Man who could not receive any wounds, but on the ſcars of thoſe he had already received, ſo you cannot be praiſed, but by Repetitions; ſeeing that truth, which hath its bounds, has ſaid for you, whatever falſhood, which knows none, has invented for others.

I may add, that Hyperboles make a great impreſſion in a Tragical Subject. *This Monſter having not ſufficiently glutted his Cruelty; and being not ſatisfied with the Rivers of Blood, which he made run down this deſolate City, put all to Fire and Sword before him. He foam'd with Rage, and his Eyes more*

ardent and diſmal than two Comets, &c.

But before we end, methinks we ſhould not forget *Voiture*, who is ſo full of agreeable Hyperboles. Have you not obſerved, *How many Towns he diſcovers*, which are in no Maps? *How many Mountains, which* Geographers *know nothing of*? *How many Terra's incognita's; and how many Rivers, and Seas, which the World never before heard of.* He ingenuouſly confeſſes in another Letter, that he makes uſe of the Figure we ſpeak of: He makes the deſcription of a Feaſt, and ſays, if I be not miſtaken, *That the Skie appeared on Fire, that all the places round about ſhined like Stars, and that it ſeemed as if the whole Univerſe was turning into a flame. He afterwards coldly adds, that theſe are 3 Hyperboles, which reduced to their juſt value, are juſt worth nothing.*

I know not, *Eraſtus*, whether what

what I now ſaid ſatisfies you: You, I ſay, to whom the Hyperbole was ſo familiar before you had eſpouſed *Cleonice*. Perhaps you have not as yet forgot how you ſet this Figure at work, when you came to find me, to impart to me your Joy, or relate to me your Griefs. It is not above ſix Months ſince, *That one minute without ſeeing* Cleonice, *was an Age of Trouble to you; and I am certain, that if you could entertain her an Age, you would look on this Age but as a Moment.*

Eraſtus. I confeſs in thoſe days I made more often uſe of the Hyperbole, than the Irony; but ſeeing I find my ſelf at preſent in a calmer condition, I ſhould be more diſpoſed to Gaiety than the Figure requires, which you would have me ſpeak of. You know better than I, what a great reliſh ſhe yields to Raillery, and I believe that *Liſidor* is not to

be taught that an Irony consists in learning neatly to be understood, the contrary of what we say. I saw yesterday at a Lady of Quality's a Marquess who this day was to set out for his Province, where he goes to confine himself. He came to *Paris* on occasion of a Law-suit, and I believe he returns less out of humour for having parted with a great deal of money to Solicitors, and Lawyers, than to have remain'd three or four Months from his Seat and his Farms. He took a great delight in recounting how he busied himself in the Country; and being my near Kinsman, I could no more suffer what he said, than his manner of living. A Lady of the Company took notice of the Pain I was in, and represented to the Marquess. That in *France* a Person of Quality thought it more becoming him to serve in the Wars, than to amuse himself

ſelf in feeding Ducks and Pigeons. Our Country Gentleman ſmiled, and ſhewed by his anſwer, That he pitied thoſe Perſons that ſerv'd in the Wars. I could not then forbear ſpeaking, and directing my diſcourſe to this Lady, My Lord has reaſon (ſaid I to her a little roughly) and I aſſure you that the *Co·de's*, the *Turenne's*, and the *Crequi's*, are to be blamed for not following his Example. Their lives would have been Glorious far from Armies; whereas they determined to ſpend them in beating their Enemies, gaining Battels, and taking Cities. I know not what they thought in embracing a profeſſion which ſo greatly leſſens their Memory. It's true they had the miſhap of not conſulting a Wit ſo ſolid as that of my Lord the Marqueſs. I uttered theſe words with a ſerious Air, the Company ſmiled, and my Kinſman loſt his Countenance, and

could not get it again all the Dinner time.

I do not doubt but *Liſidor* knows, That we comprehend the ſenſe of an Irony, either by a tone of Pronunciation which diſcovers that we are not in earneſt, or by the apparent oppoſition there is between the words and the thing ſpoken of. It was by this laſt means that I was underſtood; for they ſaw nothing but what was ſerious in my Diſcourſe and on my Countenance. But ſeeing that you have cited Authors, methinks it is lawful for me to ſay, That an Irony gliſters throughout all the Works of *Voiture* and *Saraſin*. You are not ſurpriſed at this, but I am, in ſeeing in *Malherbe*'s Letters a Raillery ingeniouſly turn'd, which I may take for a kind of rony. I was ſo content with ſeveral paſſages of this famous Author's Rhime, that I dared not read

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his Proſe, ſo greatly was I afraid of loſing the Eſteem I would preſerve for him. *Liſidor* will not be diſpleaſed in hearing how ingeniouſly *Malherbe* relates the News of the Siege of *Veruë*.

The Spaniards *are always before* Veruë, *it's a place that is a little more worth than* Chaliot ; *but is far from being ſo good as* Lagny. *However the Duke* de Feria *lies ſtarving there with cold, notwithſtanding the Dog-days. The Marſhal* de Crequi *has lodg'd himſelf between the Beſieged and the Beſiegers, and does wonders, according as he is wont. If you ask me what I expect, I believe that the* Spaniards *will ſee the Steeples and Chimneys of this Town ; but as for the Streets of it, they muſt get their notices of them in the Map. I would adviſe them, if they pretend ſtill to the Univerſal Monarchy, either that they would proceed more quick in their work, or beg of Hea-*

ven to put a ſtop to the end of the World, that they may have time enough to finiſh it, &c.

I ſhall not expatiate any longer on this matter; I find it large, and I like it; I am afraid leſt it ſhould carry me too far.

Dorante. You ought not to have the ſame fear of the *Antitheſis*. I have ever heard you ſay, That you could not endure it. However, the oppoſition of words and thoughts, may give great luſtre to a diſcourſe. But I am of your mind, that he that uſes this Figure, muſt be an Enemy to all Affectation, and not ſo much conſult the ſporting with Words, as the uttering good Senſe.

Eraſtus. Let us leave here theſe Matters; for they require too great Application, and I am for diverting the Converſation.

Liſidor. I demand Quarter for the

the deſcription. It is agreeable, it renders the Aſſembly attentive, and I ſee nothing more neceſſary than to know how to paint well the things we would repreſent. We may find our ſelves every moment oblig'd to make uſe of this Figure; ſometimes in deſcribing a pleaſant Proſpect, a fine Houſe; otherwhiles a Ship wrack or a Battel. Eſpecially if I came from ſeeing a Stranger of great Quality, or a beautiful Princeſs lately arriv'd, and I were ask'd what I thought of one, and the other, ſhould not I be glad to make a Portraicture of them ſo like, as might place before their eyes the Perſons I would ſpeak of.

Eraſtus. What you ſay makes without doubt the principal Beauty of what one relates; but here is in what Terms *Dorante* has explained himſelf in one of his Books touching Portraictures, which every one undertakes to draw

after his Fancy. *There are a great many People who ſet forth their Friends; There are others who ſet forth themſelves, and who ratail out their Defects and their Virtues, without concerning themſelves at what the publick will judge of them. In fine, every body takes the Pencil in hand; but I know not whether there be many* Apelles's *among this great number of Painters. Tet it is certain, that a Mediocrity is not excuſable in theſe ſort of works, for labouring therein leſs through neceſſity, than for Ornament, every thing ſhould gliſter therein, and nothing ſhould appear languiſhing.* One may deſcribe or make a Recital in two different manners; The firſt Natural, Simple, and Succinct; The other more Extenſive and Flouriſhing. If the diſpute be touching the waters of a River, as to the right which may be pretended for the watering of Meadows, or turning of Mills; a man need only relate

preciſely

preciſely the circumſtances, which may ſerve to give light into the diſpute. But if I ſpeak not of this River, but to deſcribe a delicate place, I may then expatiate, and ſay, *That it's Cryſtal waters wind themſelves about a delightful Valley, either to water it in the more places, or to ſhew that they are pleaſed with it, and leave it with regret.* It is in theſe occaſions that Poetry may triumph, provided ſhe uſes, with a lively Fancy, and a ſolid Judgment, the priviledge ſhe has of ſhewing her ſelf bolder, and leſs reſerv'd than in Proſe. And therefore, in this laſt manner of making a deſcription, or a recital, I ſhould forget none of the Circumſtances which may give any reliſh to what I undertook to recount. If it were an Hiſtory, or ſome adventure of thoſe great Fables which have diverted our Nation, under the name of Romance, I would endeavour

deavour to paint my Hero's in a moſt exact manner. Thoſe who were to hear me repreſenting them, ſhould make, if I may ſo ſay, ſuch a kind of acquaintance with them, as would engage them to hearken to me, and induce them at the ſame time to take part in whatever regards the Perſons I ſhould entertain them with.

Liſidor. I aſſure you, that in reading the works of *Calprén'de*, I have always intereſs'd my ſelf in whatever hapned to his Hero's and Ladies; and when I ſaw in *Faramond* all thoſe Kings.

Dorante. Perhaps you ſaw too many of them The Author, you ſpeak of, has gathered together as many on the banks of the Rhine, as the Marqueſs *d'Urfé* did Shepherds on the banks of *Lignon*: However you may eaſily judge there are ſomething fewer Kings than Shepherds, yet we may juſtifie *Calprénéde* in ſome ſort.

ſort. The Romances he ſet forth were like Epic Poems in Proſe. They had more of the *Illiad* and *Ænead* than the *Theagenes* and *Aſtrea*. Moreover the Age of *Faramond* permitted him to mention thoſe great number of Soveraigns. It was after the death of the great *Theodoſius*; and as his Children ſucceeded not in his Valour, and that they weakned the Empire in ſharing it, ſo an infinite number of Barbarons Nations took that time to ſettle themſelves in better Countri s than their own. Theſe Nations march'd under Leaders who were Kings, or to whom one might give this Title, which *Homer* has ſo prodigally beſtowed on ſo many Greeks. As for the Characters, I confeſs they are a little too uniform in the writings of *Calprénéde*. We find none therein but brave and fierce Blades; whereas there ſhould be variety, to give

relliſh

relliſh to a Recital, and to render it more probable.

Eraſtus. I believe likewiſe we are oblig'd to obſerve a greater reſemblance to truth in what we invent, than in the true Facts which we mix with ſome adventure: for we commonly believe what is true; and when it ſhould not be believ'd, by reaſon of it's little reſemblance, we ſhall not be Vouchers, as in things which come from us.

Dorante. It ſeems to me, that to make things probable; beſides the truths which we ought dextrouſly to inſert, it is good to ſet forth Perſons ſuch as they ſhould be, to execute what we make them undertake. As for a bold Action, we ſhould deſcribe a ſtrong man, brought up in the Wars, of an aſſured Countenance, and a grim Aſpect. But if I may again ſpeak of the Expreſſions which we ſhould uſe, I would ſay

ſay they muſt be Natural, without Flatneſs, a kind of Nobleneſs and Elevation in them; according as the matters require, but nothing flatulent or forc'd. A man ſhould baniſh Equivocal Terms and Tranſpoſitions, and uſe only Parentheſes through Neceſſity and with Judgment; and retrench all thoſe Circumſtances which ſerve neither to inſtruct nor delight.

Eraſtus. Speaking freely, as we do in theſe matters, we may add ſomething as to the choice of words. It is not enough to uſe thoſe which are propereſt to give the Idea of what we would repreſent, we muſt alſo know the Terms which belong to Arts, whether our Recital relates to matters concerning Painting or Sculpture, War or Navigation.

This Remark brings to my remembrance a brisk Anſwer which an Officer of our Fleet made to a young Gentleman of this Town, who made

made one Campaign on his Vessel. The *Parisian* walking one night on the Bridge to take the Air, Pray, Sir, says he, let's be gone, the wind is very high, &c. Sir, says the Officer, know that for a Sea-man to say, The wind is very high, is a very great absurdity, seeing the term is; It is foul, or hard weather.

Although we must use terms proper to Arts, yet it is not necessary to be so scrupulous as a Physician of my acquaintance was the other day. Having called to him a Chirurgion who was in the Sick man's Chamber: You must not fail, says he, to Phlebotomise the Gentleman to morrow morning. I will never suffer it, (cried out the Sick man in a fright) and I am not, continued he, in so bad a condition to have recourse to so dreadful an operation. The Chirurgion replying immediately thereupon (that he might

might not loſe his little profit,) Sir, ſaid he to the ſick Gentleman, be not troubled, the Doctor only orders a bleeding. Ah for bleeding, replied he, I matter it little, but for the reſt, I will as ſoon dye as endure it.

Dorante. Do you think it enough to have ſpoken of words which ſignifie preciſely what we have to ſay, or which are proper to Arts? Is it not alſo fitting to find Terms which may neatly encloſe the things which we would have underſtood, and which modeſty will not permit us to expreſs openly? Should I not do better in ſaying, There is a ſecret Correſpondence between the Marqueſs of —— and the Counteſs of —— than to explain my ſelf too groſly on the manner of their Commerce? It is alſo fitting in theſe occaſions to heed the tone of the voice, and certain ſmiles, which may make us too well

well underſtood, and tranſgreſs thoſe poliſh'd manners which a well-bred man ſhould never forget.

I find likewiſe that there are expreſſions which Gentlemen ſhould uſe when there happens ſome conteſt between them. If any one ſhould make me repeat ſome circumſtance of a Recital, and he ſhould tell me he did not hear me, I would not anſwer him; *That it is your fault, not mine; I ſpeak plain enough, but I cannot make my ſelf be heard when I am not hearkned to.* Politeneſs requires ſofter terms, *Perhaps, Sir, I am miſtaken; let's ſee, if you pleaſe, whether I did not ſay that*, &c. Civility likewiſe requires that we make not too vehement reproaches, nor too preciſe, whenever one has fail'd of his word given. So that inſtead of complaining againſt one, that has not perform'd his promiſe, I ſhould chuſe to ſay; *That I hoped he would do it; but that I*

ſuppoſed

ſuppoſed he either forgot his promiſe, or met with more difficulty in the thing than he foreſaw.

Eraſtus. Can you ſuffer a man who domineers in Converſation, who continually talks, or criticiſes with the tone of a Maſter whatever others ſay?

Dorante. I find this more intolerable than People who deign not to ſpeak, and who ſeem to teſtifie, by a ſlighting ſilence, that it is not in ſuch company as this, where they will utter what they know.

Eraſtus. I know ſome who are for appearing too knowing: I ſaw one the other day who perplex'd himſelf in ſpeaking with a Stranger the Language of his Country; and having not ſufficiently ſtudied it to uſe it freely, he fell into ſuch confuſion, as gave great trouble to one part of the Company, and ſet the other a laughing, according as they were differently inclined. *Liſ-*

Lisidor. This is commonly the fault of young people: but they commit a far greater, when they laugh at a Stranger who does not speak our Language well; or run down in his presence the Vices of his Nation.

Dorante. Neither ought one to scoff at certain defects before persons who have the like; and likewise a polish'd man does not directly praise the persons to whom he speaks. He does it delicately; whereas people, that know not the world, give praises with so little address, and with so great excess, that they perplex and put to the blush those they think to oblige. Whereunto we may add, That a man who excels in his profession, must not presently speak of it; and when he does, it must be with great modesty, and when the Conversation turns on that hinge.

In fine, There are several things

things requiſite to form this Politeneſs, which makes the chief agreeableneſs of Converſation. And there needs no fewer to make a recital which may draw the attention, and pleaſe, and even (as it were) enchant thoſe who hearken to it. Beſides what we have ſaid touching the choice, and placing of words, beauty of expreſſions, and lively deſcriptions to be inſerted; it is neceſſary there ſhould be novelty, or ſomething marvellous in what we recount; that we ſhould have ready in our memories, not only the main of the ſtory, but alſo the names of perſons and places, leſt we heſitate in ſearching them.

There are Authors, who find it advantageous to make a relation of a Perſon known by the defect we reprehend: as of a covetous man known by his Covetouſneſs. I acknowledge, that thoſe who hearken have more pleaſure, when

when we cite a person of their acquaintance, because they represent him such as he is; but I should always chuse to be less diverting, and more civil, and deny myself and others that pleasure, than to disoblige any one. So that it is better to invent names for the Persons who are to be concerned in a Recital, and even to lay the Scene of the adventure in another Town, than where we dwell.

Dorante *could not continue his Discourse: One came to speak with* Erastus, *and told him that a young Sister of* Cleonice *was just arrived.*

Erastus. Ah, *Dorante*, this happens very well, *Lisidor* and *Lindamire* arrive both of them the same day at *Paris*. There is without doubt an assignatiou or destiny in this affair: However we have reason to rejoyce at it; the world already praises the growing charms of

of my Siſter-in-Law; and if *Liſidor* and *Lindamire* come to be ſmitten with one another, the deſire of Pleaſing will do more in their hearts, than all our Remonſtrances can make impreſſions on their minds: We ſhall ſoon ſee a change; they will have a better Air, more Sweetneſs and Complaiſance; and I proſeſs I much wiſh it, for the advantage of *Lindamire.*

Dorante. You know that which *Liſidor* will find.

Eraſtus. Adieu; I expect him to morrow at Dinner, bring him to me; and ſeeing he muſt be new Rigg'd as well as *Lindamire*, *Cleonice* will take care of both. She has good Skill in chuſing Stuffs, as you have in giving good advice.

Eraſtus *departed in ending theſe words, and* Dorante *and* Liſidor *walked till they had notice Supper was ſerv'd in.*

Enter-

Entertainment IV.

Of the Converſation of Ladies, and how far the Complaiſance we may have for them will permit us to flatter them.

Dorante and *Liſidor* had no ſooner ſupt, but the firſt began the diſcourſe in this manner. We cannot be excuſed from going to morrow to *Eraſtus*; but although I uſe freedom with him, yet we will diſcourſe to night of certain poliſh'd and reſpectful manners with which it is fit to appear before Ladies. You know, without doubt, that nothing makes a young Gentleman ſo much valued, as the approbation of a Lady of merit; and that nothing more hinders Perſons of your Age from falling into irregularities, than the viſiting Perſons whoſe ſentiments

ments incline ordinarily to Virtue. In the mean time, ſpeak we of the precautions it is neceſſary you be furniſh'd with for this viſit; and let me begin by an advice which perhaps you little expect, which is on the manner of making an honour. You are perſwaded, without doubt, That your dancing Maſter has omitted nothing he ought to tell you hereupon: and I am likewiſe willing to believe you ſalute with a better grace than he that taught you to ſalute. I know that moſt Maſters are too formal in theſe matters; They bow down, and raiſe themſelves up by rule only. Every thing is ſtarch'd in them, all ſavours of Art, and ſcarcely have they ended their Reverence, but they ſeem to promiſe the beginning of a *Courant* or *Minuet*. Perſons of Quality on the contrary, ſalute with a better Air, and in a more natural manner.

If you feel ſtill any kind of conſtraint, you muſt get rid of it as ſoon as you can, and give to your countenance and action all requiſite liberty. Remember then, if you pleaſe, That we muſt always endeavour to do with a good grace what may draw the firſt reſpects of Perſons we addreſs our ſelves to. Nothing afterwards renders us more agreeable than Complaiſance: It is this which makes up the Charms of Society; without it we muſt neither expect friendſhip among men, nor a diverting Converſation in Company, nor any part at play, or in a walk, or any other diverſion. But when I ſay we muſt be complaiſant, I do not mean, That baſe and ſervile Complaiſance which *Juvenal* attributes to certain Greeks of his time, who made their Court at *Rome*. It muſt be acknowledg'd, ſays he, that this Nation is very comical.

Do

Do you ſay it is hot, they wipe the Sweat off their Forehead. Do you complain it is cold; they call for their furr'd Gown. There are then ſeveral complaiſances which one muſt not have. It is not lawful to betray our ſentiments in eſſential things, nor to favour Vice in any occaſion whatever. One may ſhew the reſpect we have for great perſons and Ladies, but we muſt never ſhew them a Complaiſance which may be prejudicial to them. They will no ſooner perceive it, but they will hate and deſpiſe us.

Liſidor. I conceive that Complaiſance is good in a thouſand particulars, and that no Converſation could be kept up long without it. However I know not whether Converſation would not dye, if Complaiſance reigned too abſolutely in a Company, and every body will'd the ſame thing; whereas it becomes lively and in-

ſtructive, as ſoon as an ingenious debate encourages us to maintain different opinions. So that I would willingly know in what bounds one may include a commendable Complaiſance, imagining that it conſiſts in a Medium, between two vitious extreams, like other Virtues.

Dorante. We may without fear of being blam'd, prefer, through Complaiſance, one pleaſure to another, as play before walking, and of Plays the choice of that which ſhall beſt pleaſe the perſon for whom we have a deference. However our Complaiſance muſt not turn to our notable prejudice, nor be prejudicial to perſons for whom we muſt not have ſo much Complaiſance, as to play at a play which a Perſon of great Quality may like, without any Skill in it, ſeeing our Complaiſance might be ſuſpected of Intereſt. It will be generous, if we know

know not ſo well the Game as the Perſon of Quality who engages us to play; however we muſt never expoſe our ſelves to the undergoing a loſs, which may incommode us; for this laſt Complaiſance will be liable to be ridiculed.

The beſt effect of Complaiſance is to make us endure the weakneſſes of a Friend, and not to yield to anger when he is diſordered by it. Far from provoking him, by earneſtly withſtanding what he deſires, we ſhould immediately ſeem to yield to him, and oppoſe only ſentiments full of ſweetneſs to the violence of his paſſion. But there are ſeveral Complaiſances which I can never approve of: We may obſerve one, which may be called Univerſal, which makes men ſay, *Yes*, to all ſorts of things, without diſtinction; and this appears to me to be ſuch a ſorry humour,

That I ſhould like better to be ſharply conteſted with.

I find no leſs incommodious that which the Citizens have one for another. It is ordinarily attended with long Compliments, and never-ending Ceremonies.

Liſidor. The Complaiſances you mention, may diſpleaſe; but they deceive no body; whereas thoſe of the Court ſerve commonly only to make one take falſe meaſures. A great Lord promiſes all, and a quarter of an hour after, he does not ſo much as remember that he made any promiſe. So that all we get by theſe fair words, is the vexation of renouncing the hopes we were made to conceive.

Dorante. The Complaiſance which one has for back-biters is yet more pernicious; for this is a ſacrificing thoſe who are abſent, and the upholding a vice which all generous Perſons deteſt. I find this

this Complaiſance ſo mean, ſo criminal, that I think it needleſs to ſay any thing more againſt it; being perſwaded you can never be capable of falling into it. Let us rather return to the Subject which has caſt us on this matter, and let us ſay, That the Complaiſance which we ought to have for Ladies has bounds large enough. You know that men are weak, but with reſpect which we owe to women: we may ſay they are yet weaker, and more credulous than we. As they are ordinarily prepoſſeſt with a good opinion of themſelves, ſo they like thoſe who flatter this ſelf-love, and cannot bear with any body that ſhall diſabuſe them. A ſolid Friend who ſhould undertake to open their eyes, will ſoon be caſt off for a Friend; and I have found it more than once, That they put a ſincere Perſon on very vexatious Tryals. Not that I would

be ſo ſcrupulous to contradict them in matters of ſmall moment. On the contrary, I would give to the defects which they might have, the Names of the Virtues which come neareſt them: I would call Covetouſneſs, Frugality: I would commend in a lean Lady the liberty of her Shape: and I would endeavour to commend the ample Corpulency of Madam *Bouville* (*a great fat Woman in* Scarron's *Comical Romance*) by ſaying ſhe was in good plight. Sometimes one muſt declare himſelf ſmitten with the golden colour of Red, otherwhiles with the Brown, and Black, all being to be commended, according to the Companies wherein a man ſhall find himſelf. If it be permitted to have this flattering Complaiſance for Ladies, you judge you muſt not fail to practiſe, when with them, the precept of never ſpeaking of a defect before

Perſons

Perſons who may have the like. To ſpeak all in two words, let's ſay in general, That to be complaiſant, it is good to conſult the countenance and humour of the Perſon whom we would pleaſe, and that we do in ſuch a manner conform our ſelves thereto, that ſhe may not doubt of the part we take in what concerns her.

I think we have talk'd enough of theſe matters for to day: it is late, and you have need of reſt.

Entertainment V.

Of decent behaviour at Table.

THE next morning, *Dorante* and *Liſidor* walk'd out together to pay their devoirs of Piety, which ought to be never omitted in the beginning of the

day. Scarce were they return'd from Church, but *Dorante* turn'd himſelf to *Liſidor*, ſaying, I know that *Eraſtus* keeps a very good Table, but you are young, and they always dine late where women are, and therefore let's adviſe you to take a Breakfaſt.

After that *Liſidor* had followed *Dorante*'s Counſel; this laſt reaſſumed the diſcourſe in theſe terms. Although I am certain that *Cleonice* will excuſe your faults, if you commit any, however it will not be amiſs to give you ſome little advices which reſpect the Table. This matter, perhaps, may not appear to you very important: yet is it not permitted a Gentleman to be ignorant. You know that amongſt civiliſ'd Nations, there were ever diverting or inſtructive Converſations at Feſtivals. The Banquet of the ſeven Wiſe-men, and the Table-Talk in *Plutarch*,

do

do ſufficiently ſhew it. But perhaps you will not believe me, when I ſhall tell you that our Fathers, maugre the ignorance of their time, reſpected the Tables of great Lords, as Aſſemblies wherein was much to be learnt. A Proverb of thoſe times makes me judge as much: [*Good Table, a good School.*]

Liſidor. To aſcend higher, and to come up to the Ancients; beſides what the works you have cited do diſcover to us; we may conjecture that at the Table of great Perſons the Converſation made one part of the Regale. In effect, the *Paraſites*, for to be there ſuffer'd, were not contented in being complaiſant even to the meaneſt flatteries, but they ſtudied likewiſe to ſay ſomething witty, to divert thoſe who furniſh'd the Feaſt.

Dorante. I agree with you in what you ſay; but muſt tell you farther

farther, that theſe *Paraſites* were more contemptible than diverting. Their profeſſion was to be pleaſant; and you know what we have already ſaid, That nothing can be pleaſing where there appears affectation. But let us leave theſe Wretches, and return to the little advices which I am willing to give you.

Being to dine at a Friend's, I make no mention to you of certain Ceremonies touching waſhing with Perſons of great Rank. He muſt be very ignorant of the world, who ſhall draw near to the Baſin at the ſame time a Prince or great man ſhall dine in the ſame company. You muſt ſtay till he entreats you to advance, or by taking you by the hand, or by ſome ſign denoting he intends you this honour. Then you are to ſhew, by a reſpectful bowing of the body, that it is only out of obedience to his commands

commands that you offer to waſh with him; but if in waſhing at *Eraſtus*'s, the Servants come not immediately to take the Towel, Civility requires you hold it till the Officer be preſent, or *Eraſtus* himſelf takes it out of your hands. It is his part not to ſuffer you in this poſture. You may ſtay till *Cleonice* places you; but I believe it will be more neat for you to place your ſelf at the lower end of the Table, to avoid Ceremonies. Have you never reflected on the different ways uſed in theſe occaſions?

Liſidor. I have obſerv'd it an hundred times in my life, though I am not very old. I have ſeen people caſt their eyes greedily on the meat, as it were to devour it before they came to it; and ſcarce were they ſat down, but they ſnatch'd up what they liked. They reach'd over their hands into the fartheſt diſhes,

es, without minding whether they ought to ſtretch their arms over other meats, and before Perſons to whom they ow'd reſpect. I have alſo obſerv'd, that in the beginning of the repaſt, there are ſome who bend themſelves over their Plates, as it were, to keep them in their ſight, or to eat there with their eyes, what they cannot hand up quick enough to their mouths. Theſe are a ſort of people who bow continually, who excite others to eat and drink, and who endeavour to change the mirth of a Feaſt into fury. They put all into diſorder; they imagine to bring greater honour to the treat, and the more trouble and confuſion they cauſe, the more they think the Maſter of the houſe is obliged to them. I have known others, who diſdain to make uſe of Spoons and Forks, as much as if they were not made for their uſe: Their knuckles

kles are indifferently in every diſh, and by this means they quickly make their Fingers and Napkins loathſom to the ſight of the Company.

Dorante. Seeing you have made theſe little Obſervations, and that it is chiefly the things which regard an Entertainment that we have choſen to examine: I will tell you, That at Treats men commonly fall into two contrary faults, which are equally to be avoided; which is to praiſe with exceſs the diſhes before you, or to ſay nothing at all, but look coldly on the delicacies and abundance of a Feaſt. By the firſt defect a man ſhews himſelf little accuſtomed to good Tables, or too greedy of the good chear; and by the other, he ſeems to deſpiſe whatever obligations the Maſter of the Feaſt intends to lay on him. Neither would I have a man to ſpeak with great earneſt-

neſs

ness of the meats he loves best, or those which he cannot endure; there are certain affected relishes, which are only tolerable in women.

Lisidor. I imagine likewise that it is a great indiscretion, not to appear content with the manner of seasoning certain dishes. One cannot find fault, without provoking the Master of the house against his Servants, and making him threaten the turning them away, and putting him all the time out of humour; and the whole Company into a mournful silence.

Dorante. I am very glad you have made this remark, it will hinder you from appearing uneasie, and passionate against your people, whenever you make an Entertainment. I hope too you will not fall into a fault which I think an intollerable one in Gentlemen; which is to drink hard your self, or make others do it. Do you judge whether

these

theſe exceſſes are agreeable to the politeneſs we diſcourſe of, and whether a man whoſe reaſon is drowned in Wine, can have an agreeable Converſation? Is it not a ſhame to make it a point of Honour, to empty more Bottles than the reſt of the Company, without conſidering that in this ridiculous conteſt, the gallanteſt man of the Court, cannot excel a Porter or Carman? You know the *Lacedemonians* took a particular care to inſpire an averſion to Drunkenneſs. They expoſed their Slaves full of Wine to the ſight of their Children, and found nothing more likely to make this intemperance odious, than the ſidelong ſteps, the extravagancies, and nauſeous belches whereto Drunkenneſs ſubjects us. Let not any one tell me, that a man is willing to ſhew that he has a ſtrong head: It is in other ſort of occaſions we ſhould give Proof

of

of that; and not weaken our heads when all that is required of us is only to be chearful, and obſerve moderation. Let's draw a conſequence which relates to our ſubject, and affirm that a Converſation cannot be agreeable during a repaſt, nor immediately after, if we introduce exceſſive drinking, and a tumultuous noiſe.

Dorante could ſay no more, *Eraſtus* came and carried him together with *Liſidor* to his houſe; where they found a lovely woman called *Beliſe*, a near Kinſwoman of *Cleonice*: *Liſidor* was received by theſe Ladies with all the marks of Friendſhip, and it was obſervable that he ſaluted young *Lindamire* with ſome emotion on his countenance: however gay this Company was, yet no jocoſe remarks was made thereupon, leſt he ſhould be put out of Countenance as well as *Lindamire*: On the contrary, *Eraſtus* turned the

the diſcourſe on another Subject, and ſpake to *Dorante* with his wonted facetiouſneſs.

Eraſtus. You ſee what care I have taken to content you. We are ſix, which is juſt what needs: you told me the other day; That at Table the number ſhould never exceed that of the Muſes, nor be under the number of the Graces, and now here we are equally diſtant from one and the other.

Cleonice. We ſhall come nearer the number of the Muſes than you are aware of, *Beliſe* expects *Philemon* who is to come from *Verſailles*; and word is left at his houſe to ſend him as ſoon as he comes home.

Dorante. I am very glad of it; it is near eight days ſince I ſaw him.

Beliſe. I queſtion whether he will come this morning, ſeeing he is not already arrived: but let's

let's talk of the two numbers about which *Eraſtus* ſeems to be ſo preciſe.

Dorante. I ſaid it was the fancy of an Ancient; not to be well pleaſed at a Banquet, where there was more than nine perſons, nor in another where there was leſs than three. Let *Eraſtus* now joke if he will, provided the reſt of the Company finds he has reaſon; for my part I cannot ſee it eaſie to avoid confuſion, where ſo many perſons eat together; and we obſerve on the other hand, that when there is but two at Table the Converſation often flags, for want of Variety. I refer my ſelf to *Cleonice* if you——

Eraſtus. Pray, Sir, excuſe me; I'le not part with my right ſo.

Dorante. It is certain, that a Gentleman of your age, that diſputes againſt me that am very young, ſhould not expect the Ladies

Ladies to be very favourable to him.

Eraſtus. No mention of Ages, I entreat you: I confeſs I am younger than you, but you know I am married.

Cleonice. He has reaſon.

Whilſt they were ſmiling at theſe paſſages; *Philemon* entred; and *Beliſe*, affecting to appear a little aſtoniſh'd, made him this kind of reproach

Beliſe. How happens it that you come when I did not expect you; I flattered my ſelf with the thoughts of being without an husband at this Regale?

Philemon. Before I anſwer you, I muſt ſalute an amiable Perſon, who pleaſes me as much; as a young Gentleman, whom I ſhall afterwards embrace, can be agreeable to you.

After theſe words, he offered to *Lindamire* and *Liſidor* all the civilities uſual in theſe occaſions: and

and *Cleonice* in a low voice bidding Dinner to be brought in, the Company ſate down, and *Philemon* reaſſumed the diſcourſe.

Philemon. I had been here an hour ſooner, had not my misfortune brought to me the greateſt Babler that ever was. He fell upon the news of *Hungary*, and the *Morea*; and not contented to retail out the Progreſs of the *Imperialiſts* and *Venetians*, he has extended their Conqueſts according to his humour. He has made two or three Treaties of Peace, which he has broken. He has elevated to the Throne five or ſix *Baſſa's*, in their Governments; and in fine, regulated the affairs of the two Empires, without my ſo much as once opening my mouth; being willing to let the diſcourſe fall, and be gone.

Enter-

Entertainment. VI.

Againſt great Talkers.

I Find nothing more troubleſom, than a man that always talks, who hears no body but himſelf, and interrupts thoſe who begin to ſpeak, as if they uſurp'd a priviledge which belonged only to him. It is very difficult for ſuch a one to ſpeak things weighty enough to draw the attention of the auditory, and to expreſs them in a pleaſing exactneſs.

Eraſtus. Some men indeed cannot bear with theſe great praters. However, as for my part, I ſhift well enough with them; for without troubling my ſelf with hearkening to them, or ſpeaking in my turn, I think on my own affairs, and leave the field open to 'em.

Cleonice.

Cleonice. You can then excuse these Troublesomes, who hinder able People from entertaining the company to better purpose.

Eraſtus. I am very glad, Madam, That for the interest of your Sex, you undertake to impose silence on ours; and indeed it is not to be expected that men should speak much, seeing there are women in the world.

Cleonice. I am perhaps less a woman in this matter, than you think I am; and I profess sincerely, that a prating Gossip is the more intollerable. Women have commonly their minds less cultivated than men. They speak fewer things with more words, and leave a greater Vacuum in a discourse. To prove this, I need only tell you what a Chagrin I had at a visit I receiv'd yesterday; it was *Arpalice* that gave it me. She entred into my Chamber, with a languishing Air, and

and complain'd immediately of an oppreſſion at her Stomack, which ſhe ſaid filled her with boding apprehenſions; ſo that, continued ſhe, you'll pardon a poor infirm Creature, who is forbid to ſpeak, if ſhe endeavours to teſtifie to you the joy ſhe has to ſee young *Lindamire* is truly worthy to be your Siſter. I proteſt, adds ſhe again, that it is only in this occaſion that I am glad to diſpence with a ſilence, which I take pleaſure in obſerving in every other Rencounter.

I am far from the humour of thoſe women who will talk on continually; when there's one that begins a diſcourſe, the reſt of the company muſt be ſilent till night; but, in fine, what can ſhe talk of all this while? would it not be better to take breath a little, and let others have their turns? When ſhe has

ſhew'd her Petticoat, and made the colour be approved of, what matter is it to the Company that ſhe bought the Stuff at the Crown or Blackamore's head, That this Stuff has coſt 4 Guineys more, or 4 leſs than the juſt Price. Muſt this prating Goſſip ſhew her Commode, and make the Company gueſs what it coſt, and where ſhe bought it? How happy am I who have been never tempted to prejudice my health by much ſpeaking and to deafen the Aſſembly. I had rather go into a Cloiſter than to be troubleſom as theſe everlaſting Praters are, *Dorince*, *Arcinoe*, *Bellamire*, *Armaſia*, and *Cleonne*: You know they give the head-ach from morning till night to thoſe who have the miſhap to meet with them in Company. Where do they gather up all this traſh? For among us, they are no more knowing than an infinite of wo-

men

men who talk leſs. Should one forbid them to ſpeak of their Accoutrements; you reduce them to a profound ſilence. As to my ſelf, were I minded to entertain you of theſe things, I would deſire you to take notice of the Gown I have now on, which I may ſay, without vanity, is the fineſt in *Paris*. Pray obſerve it, view it well; The more you obſerve it, the better you'll like it. It was gazed at with admiration yeſterday at the Princeſs's; the Dutcheſs of *Mazarine* took Coach immediately to buy the reſt of the Piece, and the Marchioneſs of *Carnarvan* was greatly afflicted 'twas all gone. I'le not tell you it coſt me a Farthing more or leſs than it really did; I leave theſe Fooleries to *Partheniſſa*, and *Melinta*. Is it not ſtrange women ſhould be ſo vain in theſe occaſions; for my part I will not ſay this Stuff coſt me ſo dear as

Berenice would ſay it coſt her; This woman is ſtrangely extravagant in theſe matters. Does ſhe think to draw more eſteem, by having it imagined, that her Petticoat coſt more than anothers? Has ſhe not reaſon to apprehend on the contrary, that ſhe will paſs for a Fool, in giving more for things than their value? Neither would I have you, Madam, to imagine that I am about to tell you my Gown ſtood me in leſs than it was worth; No, no, I pretend not to ſet up for a great houſewife, thereby to get an husband. I have one already that I would be loth to part with. You cannot imagine how complaiſant he is to me, he brings me home ever and anon a thouſand knick-knacks; There can be no Opera, but I muſt be at it; and the ſame it is for walks; and I do not remember that for two years

we

we have been together, that he once ſpake of my Conduct, but to approve it. It is true, I give him no cauſe; I never bring home any of thoſe Gallants, or Vagabond Sparks, that walk from Street to Street, caſting up their Foppiſh Countenances at every Window, and now and then ſtep and ſtrut, like a Crow in a gutter, who never want fine ſayings for all Complexions. Perhaps it may be judg'd I am not handſome enough to attract them; but I ſee on the contrary every day a thouſand homely Pugs who have no more charms than I, and yet are continually ſurrounded with crouds of Idolizers. I dare ſcarce add, what I was told yeſterday at the Princeſs *Demarata's*, whom I lately mentioned to you. However I was almoſt as much out of order then as I am now, and you know with what diſadventage

a woman is look'd upon then. Yet a certain Spark would needs perswade me I was the fineſt woman.

I thought I had now a good opportunity of ſpeaking, imagining *Arpaliſe* would not refuſe to hear me in the occaſion ſhe offered me of praiſing her. Yet ſhe interrupted me at the firſt word I began to ſpeak, and continued on talking till night, with that rapidity, that I had not ſo much as time to thank her for her viſit. At length I had a deliverance, but I heard her tongue run all the way ſhe went down Stairs, asking my Servants queſtions, and anſwering them her ſelf, and I cannot tell but ſhe ſhe may be yet talking whilſt I am relating this to you.

Dorante. Here's the moſt pleaſant Satyr that can be made of a prating Goſſip; I have heard it with no ſmall ſatisfaction, although

though it hinders me from complaining of the vexatious hours I have had from theſe everlaſting talkers; for what can one ſay after *Cleonice*?

Eraſtus. I fancy ſhe puts upon us, and makes *Arpaliſe* ſpeak thus, only that ſhe might have occaſion to ſpeak much her ſelf.

Cleonice. To ſpeak the truth freely, you deſerve no leſs than that I ſhould become as talkative as you accuſe me to be. However I'le refer my revenge to *Arpalice*, whereby you ſhall know what it is to affront a woman.

Eraſtus. O ho, You would fright me would you; know that I am not ſo eaſily ſcared; let this Torrent of words wherewith you have threatned come, I have prepared a Dike, wherein *Arpalice* will not find her Reckoning. If ſhe entertain me about her

Coiffings, I'le talk to her about my Hat, and with that quickneſs of ſpeech, and will ſuffer my ſelf to be ſo little interrupted, that I ſhall not fear her attacks the ſecond time.

Cleonice. But what can you——

Eraſtus. I'le tell her I bought my Hat on *London-Bridge.* I'le tell her how this Bridge is built on woolſacks, in what King's Reign it was built. I'le tell her how many Arches it ſtands upon——

Beliſe. But——

Eraſtus. Do you think, Madam, I'le ſtop here on this Bridge, no I'le be hang'd firſt; I'le travel out of ſight immediately; I'le paſs over into *America*, Dialogue with the wild *Indian* who truckt the Skin of the Caſtor whoſe hair was mixt with the wool of which my Hat was made; I'le recount what trinckets were given in exchange for the Caſtor's Skin; and afterwards fall on the ſeveral Com-

Commodities which go off well at *America.*

Philemon. This is ſomething—

Eraſtus. I'le inſiſt on the two parts of this new World Northern and Southern; I'le forget none of the great Rivers, nor golden Mines, nor Rocks, nor Mountains; whereunto I will add a Philoſophical deſcription of the Fruits, Trees, Flowers, Plants, and Animals of the ſeveral Iſlands.

Dorante. Proceed.

Eraſtus. I'le embark my Caſtor Skin on a Veſſel, I'le raiſe a ſtorm againſt this poor Ship; I'le make a large and moſt Poetical deſcription of this Tempeſt; I'le repreſent the Veſſel as the Tennis-Ball of the Northern blaſts and Southern too as moſt irreconciliable Enemies But do you think I can forget our old friend *Chriſtopher Columbus* the firſt diſcoverer, and *Americ Veſpuce* who gave his name to this great Country. I will

make the first come to the Court of *France*, where he shall be received as a Dreamer; I'le carry him afterwards over into *Spain*, where *Ferdinand* and *Isabella* give him a favourable hearing; I will recount the famous Marriage which united so many Kingdoms in joyning *Aragon* to *Castile*; and if I must accompany these Recitals with considerable revolutions, *Mariana* whom I have lately read, will supply me with matter.

Belise. Pray be not so confident with your *Mariana*; these Historical Events will sooner end than the prattles of these Gossips.

Erastus. Pray, Madam, you do not observe I have a Feather in my Hat; Cannot I coast *Affrick* whence we have our Plumes, and passing by *Tunis*, can I forget *Carthage*? Let a whole douzen of Gossips come after this, I'le

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in ſerious tones ſet forth to 'em the famous War of the two ſtately Republicks who contended for the Empire of the Univerſe; I'le cite the *Scipio's*, *Fabius's*, *Flaminius's*, *Marcellus's*, *Emilius's*, *Varro's*, *Hamilcar's*, *Hannibal's*, the *Syphax*, and *Maſſiniſſes*. If my Companions dare open their mouths, I'le aſcend to the foundation of *Carthage*; recount the amours of *Dido*; and if this will not do, I'le have a *Virgil* ready which I will read in a ſad Tone before my *Arpaliſes*, to the laſt Verſe of his Æneads.

Cleonice. That which I approve of beſt in your Rhapſody, is, that you mix a great deal of true Hiſtory among your Banterings.

Dorante. A man muſt deal in this manner with this ſort of People, to make 'em more ridiculous.

Philemon. Theſe kind of Folks

in

in their relations heap up a thouſand circumſtances which relate no more to their ſubject, than the foundation of *Carthage* to *Eraſtus*'s Hat and Feather.

Beliſe. It is ſtrange to me people ſhould take ſo great delight in prating: for without doubt theſe Perſons are not ſenſeleſs, and it is the vivacity of ſpirit which tranſports them beyond the matter they treat of: Whence is it then, that this ſame vivacity does not ſhew them that they trouble thoſe who hear them, and diſturb even thoſe who do not hearken to 'em?

Philemon. They are like thoſe Horſes who ſee nothing during the ſwiftneſs of their courſe; who paſs the bounds of their carreer, and who ſtop not till they are beyond it, in running their heads againſt a wall which beats them backwards.

Cleonice. I believe there are few

few of theſe Animals that are ſo fierce; whereas one half of the World conſiſts of great talkers.

Dorante. If this were ſo, the other half would find it ſelf very unhappy, and I know not what you would have it do.

Cleonice. It need only hold it's peace.

Philemon. This is like receiving ſeveral blows in a Combate, and returning none: However, Madam, I dare believe that there are great talkers, who in ſeveral occaſions imagine they have a real kindneſs for us, and are many times punctual in their promiſes.

Eraſtus. For my part, I love a woman better that ſhould ſpeak a little too much, than a man that ſhould not ſpeak enough. But I had like to have forgot to tell you, that we have left our young Folks a great while in ſilence,

lence, they have not opened their mouths, for fear of falling into the fault we now reprehended; I would fain therefore hear what *Lisidor* will say on this Subject.

Lisidor. That in a Company as this is, he ought to hear much and speak little.

Eraſtus. I know not whether this anſwer be as wiſe as it ſeems to be: For young people muſt ſpeak to acquire the facility of ſpeaking; and they can no where better make tryal, than before their Friends, who will make it a matter of duty to correct them. But ſeeing I have ſpoken ſententiouſly, I muſt proceed, and interrogate *Lindamire.* How comes it, that being witty, young, and gay, you have ſaid nothing? were there but three Perſons of your humour in this Chamber, the diſcourſe would quickly be at an end.

Lindamire. I can aſſure you, Sir,

Sir, it is not I that would keep it up; though to ſpeak again it ſhould coſt you a ſecond Voyage to *America*.

Dorante. Very well hit, for a Girl of fourteen; we come to ſee *Lindamire*, and we find another *Cleonice*.

No ſooner was this ſaid, but the perſon *Dorante* named ſaw the Diſhes bringing up, and being moreover very glad to break off a diſcourſe which might tend to her praiſe; ſhe reaſſumed the diſcourſe in theſe terms.

Cleonice. Methinks for people who blame great talkers, we have enlarg'd enough in this Converſation.

Beliſe. Before we end it, I would declare the inſtruction which a certain Lady not far, has made me draw hence, which is, that to be never accuſed of ſpeaking much, one ſhould ſpeak as ſhe does; and one had need only

only to ſee her often, to accuſtom one's ſelf to ſpeak little, through the pleaſure a body may have in hearkening to her.

Eraſtus. It is your ſelf, Madam, who now ſpake too much, and you are now about being recompenſed for your flattery. The Lady perhaps whom you would have us to underſtand, will be far from applying it to her ſelf; and to puniſh you again in another ſort, I believe ſhe will make you but very ill chear.

At theſe words the company aroſe, *Dorante* gave his hand to *Beliſe*, *Philemon* to *Cleonice*, and *Liſidor* his to the young *Lindamire*. They withdrew into a little Parlor, where they waſht without Ceremony, and after the ſame manner ſat down at Table. Although this was only a treat for Friends, yet every thing was proper and neat: Scarce had they dined, when they returned into

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Cleonice's Chamber, where they ſat down, and talk'd only of indifferent things, till *Eraſtus* began to ſpeak to enliven the Converſation.

Eraſtus. *Lindamire* will perhaps be aſtoniſh'd if ſhe hears me ſpeak again without ſetting forth for *America*, where ſhe would again ſend me. So long a Voyage does not ſeem to me abſolutely neceſſary, for the reaſſuming of the diſcourſe we left off. I need only tell you, that among the defects of great talkers, we have not, I think, made any mention of Lying, which yet is the Vice wherewith ſuch perſons are commonly reproached.

Enter-

Entertainment VII.

That it is not possible for a man who is generally esteemed a Lyar to please in Conversation.

Dorante. ERastus has thought of a thing, which we ought very willingly to examine, seeing it regards no less the main businesses of life, as all manner of Conversation.

Cleonice. Before we enter on so considerable a matter, I would entreat you to tell me punctually what it is to lye. It appears to me at first to be very easie to comprehend; however I believe the matter will admit of many distinctions, and I would very gladly learn them.

Dorante. Seeing you would have me undertake this task, I will

will tell you, Madam, that we lye as oft as we betray our ſentiments, and that our words do not agree with our thoughts. Thus I may add ſlandering to lying; ſhould I ſay that *Timocrates* baſely ran away in a Fight, wherein yet I ſaw him behave himſelf moſt valiantly. But I know not whether you will not be ſurpriſed, when I ſhall ſhew you, that one may lye in telling the truth. Chance ſometimes makes a thing to happen which at firſt ſeems ſtrange. Let us, if you pleaſe, ſuppoſe I give you a viſit in a time when your affairs oblige you to go out, and that as ſoon as I have left you, you go forth in effect, without my knowing it. I meet immediately after with *Theagenes*; he asks me if you are at home, and through a humour, which you ſhall call what you pleaſe, I anſwer, you are juſt gone out. Thus in ſpeaking

ing the truth, I ſpeak againſt my own thoughts, which tell me you are ſtill in the room where I left you.

Eraſtus. I believe I do not find all my reckoning in this example, and that you may well give another.

Cleonice. Neither was it for you that it was given, no more interruptions, and do not enter where you are not call'd. Continue, if you pleaſe, *Dorante*, and tell me whether I am to blame, when I imagine that the whole world is full of Lyars.

Dorante. You are not at all miſtaken, one part of men uſe all their induſtry to deceive the other, and to diſguiſe the truth; in War, Craft, Ambuſcades, falſe Marches, falſe Allarms, and falſe Attacks, are Proofs of it; and if theſe Artifices are employed in a profeſſion wherein

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is ſeen ſo much generoſity; what is there not practiſed in others?

Philemon. I am perſwaded there is ever ſomething that is mean and low in lying and diſſimulation. There have been great Captains who would never have recourſe to Stratagems, they would win a Victory, not ſteal one.

Dorante. I confeſs this is a generous Sentiment, and it is obſervable, that only weak Animals endeavour to ſupply by craft, the defects of ſtrength, which Nature has not giv'n them.

Eraſtus. If *Cleonice* will give me leave to ſpeak when *Dorante* has done, I would ſay, that if there be any ſincerity in the world, it is to be found among Embaſſadors.

Beliſe. But Embaſſadors may, without ſcruple, diſguiſe the truth. Having received their inſtructi-

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ons, it is not permitted them not to follow 'em; this would be to betray their Master, and to fall into an unpardonable Crime.

Philemon. What may we not say of Lovers? They lye continually in the protestations they make; and their Mistresses are no less dextrous at dissimulations: In fine, they torment themselves, they groan, they dye; and yet are scarcely got out of their Mistresses sight, but they make a party in the divertisement with the first friend they meet.

Belise. These light words you speak of are so common, that they cannot be condemned as lyes, when there is no design mixt with them of deceiving: A Lady who hears her eyes praised, or her mouth, looks on this piece of Gallantry, only as a gaiety of Fancy which Custom has authorised. But what Lyars should we not find, should we run through

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the different profeſſions of men, from the higheſt to the loweſt?

Cleonice. We ſhould have too much to ſpeak of, ſhould we enter on each particular; and if on the other hand we ſhould examine the falſities wherewith the Arts deceive our Senſes, either agreeably, or with horror.

Eraſtus. We are not now to moraliſe on the Vices of men, nor on the Marvels of the Optic: We treat only of Converſation, and it is ſufficient to ſhew, that a Lyar cannot pleaſe in a ſerious Entertainment.

Dorante. We are agreed that we would have ſuch a one be ſilent, for we are ſoon weary of hearing what we do not believe. We ſo greatly love truth, that thoſe who never ſpeak it, are very willing that others ſhould not diſguiſe it from them; and I believe there are only Romances

and

and Poetry, wherein fiction can divert. And here a resemblance to truth is required; and a relation that wants it, would not draw much attention. So when a man has a design to please by his discourse, he should mix, methinks, a Character of sincerity to the agreeableness of his expressions and behaviour. It is hereby that a discourse pleases and insinuates it self; on the contrary, we hear with uneasiness (as I said before) what we do not believe.

Philemon. But how will you distinguish an effective sincerity, from that which is only so in appearances? You know that they are ordinarily only persons of wit who dissemble; and you cannot doubt but they use all their Art to disguise the truth.

Dorante. I confess they are more capable of dissembling than your

your groſs dull people; and therefore it is we ſee leſs ſincerity at Court than in the Country; and we ſee a ſubtiliz'd ſort of People in a Neighbouring State whoſe words are not greatly relyed on. However, it is not impoſſible to make the diſtinction you ſpeak of, provided a man has a piercing and diſcerning judgment. A man that would appear ſincere, without being ſo in effect, does oftentimes diſcover himſelf, even by the care he takes to conceal himſelf. He forgets nothing to attain his ends, but it is not ſo hard as you imagine to perceive certain efforts he makes to perſwade. The earneſtneſs which he ſhews, and the turn which he gives to his expreſſions are obſervable. Frankneſs guides it ſelf in a direct contrary manner, it tends plainly where it would go: It has a more open Air, appears in the eyes, in the geſture, and all

the countenance. In ſtead of having recourſe to Ornaments of Language, it rejects them as fruitleſs, it is an enemy of oſtentation, and neglects the appearing wholly and fully what it is. It ſpeaks without Art, and with Confidence, and yet never fails of making a ſoft impreſſion. Whereas ſcarce have we perceived the artifices of a diſſembling Perſon; but ſo far are we from being pleaſed in hearing him, that we are at defiance with him, as imagining he is always ready to deceive us. An ingenious carriage produces different effects, it agreeably inſinuates it ſelf and according to the intentions it may have, it ſets our hearts at reſt, or moves our affections.

Beliſe. However it is to be conſidered how far ſincerity ſhould proceed; for I find nothing ſo ridiculous in Converſation, nor nothing more incommodious

dious in the occaſions of life, than for a man to ſpeak whatever comes into his head.

Dorante. You know, Madam, that ſincerity has its bounds, as well as all other Virtues, and I do not think we are oblig'd to imitate the ſimplicity of a Country Lover, who declared his paſſion in a manner which I think was very pleaſant. He ſwore to his Miſtreſs that he was deſperately in love with her, and yet he could not conſent to marry her. How, ſaid ſhe in a rage, can you pretend you find me ſuch a one as you like, and yet not willing we ſhould ſpend our days together? To ſpeak ingenuouſly, replied he, I can love you as my Friend, but I am of the humour of my Father, who would never marry.

Eraſtus. Though he declared himſelf very ingenuouſly a Baſtard, yet he hurt thereby no

body but himſelf, whereas there are ſimplicities which perplex a whole company. And of this I have an inſtance in the beginning of the laſt month, when the Court was at *Fontain-Bleau.* We were together in the Country, *Timante* and I, and we viſited in our journey honeſt *Merigenes*, to whoſe politeneſs and capacity I ſuppoſe you are no ſtranger. *Cleonice* ſeemed ſhy of travelling with two men, and therefore took one of her Friends along with her, called *Melicerte.* I cannot tell whether you know her, but I can truly ſay, that if ſhe be not handſom, ſhe is young and witty. She was of ſo an agreeable humour the firſt night we ſupt at *Merigenes*'s, that the good man ſhew'd himſelf really ſmitten with her, and addreſſing himſelf on a ſuddain to *Timante*, I wonder, ſaid he to him, you ſhould reckon *Melicerte* homely,

I find you but a bad judge of Beauty, and I'le never truſt you in theſe matters again.

Conſider, I pray you, into what confuſion this ſimplicity caſt us. *Timante* did what he could to repair the fault he had committed in ſpeaking, without doubt, too freely to a perſon of *Merigenes*'s humour. Remember more punctually my words, anſwered he, I told you that *Melicerte* was a very amiable perſon, and yet the charms of her face were not wholly comparable to the excellency of her humour. Acknowledge, *Timante*, (replied *Melicerte* endeavouring to ſmile) That you are leſs ſincere now, than you was when you ſpake of me before, and yield that *Merigenes* is incomparably more than you. It is true, Madam, (replied immediately the honeſt man) you do me juſtice; I proteſt I always ſpeak what I think is the truth.

I perceive it, ſaid ſhe with a cold Air, and being not able to diſſemble her reſentment. I began to talk, to turn the diſcourſe on another ſubject. My endeavours were vain, a ſolid peace could not be made, and the end of the Feaſt anſwered not the beginning.

Dorante. I ſaw *Merigenes* ſome days after, and found him as knowing, as he appeared to you diſſimulative. He is as excellent a Geographer as he who look'd for *Democracy* in the Map, becauſe we therein find *Dalmatia.* In entertaining our ſelves on the conqueſts of the *Imperialiſts*, and thoſe of the *Venetians*, we pleaſed our ſelves in enlarging on the commendations of the *Morea*, that ancient *Peloponéſe*, where was the famous *Lacedemonia*, which the Modern *Miſiſtra* does but imperfectly repreſent. *Merigenes* was raviſh'd at the great

ſucceſs

ſucceſs we mention'd; and in the tranſports, which made him lift up his eyes to Heaven, he interrupted us to tell us, he could not believe the Country of the *Moors* was ſo good as we made it. He began again to ſpeak very pertinently when we entred into the particular relation of what was done in *Hungary*, he much wondred the *Turks* ſhould build the moſt famous Bridges in the world. That of *Eſſek*, ſaid he, muſt needs be a very great and ſtrong one, ſeeing two great Armies have long ſince fought to get and keep poſſeſſion of it. Yet I cannot imagine it is comparable to *Pont-Euxin*, for it is not above four or five years that I hear talk of that of *Eſſek*, but I have heard all my life time, admirable relations of the other. We could not forbear ſmiling at the exact Geo-

graphy of *Merigenes*, and we better inform'd him in the sequel, lest the resemblance of names should make him confound again such different things.

Cleonice. I am very glad this Conversation is ended, for you know that *Belise* and I are to go and chuse Stuffs for *Lisidor* and *Lindamire.*

Erastus. I think it were fit your Servants should eat their Dinners before they put their Horses in the Coach; you have time enough.

Cleonice. Chuse then another subject of discourse, in speaking against Lyars we are insensibly brought to detraction.

Belise. There is no body has more aversion to detraction than I have; however I believe there's no harm in making little Recitals for Diversion, provided we wrong not the reputation of people: Do you think you wrong

Arpa-

Arpaliſe, in ſaying ſhe talks much? Why may you not call a woman a great talker? Do you not every day ſay, that the Crow is Black, and that a Swan is White?

Eraſtus. If what *Beliſe* now ſaid ſatisfies you not, we are ready to ſpeak againſt detraction.

Cleonice. You cannot do me a greater pleaſure.

Entertainment VIII.

That a Detractor is generally hated, and that he cannot pleaſe any other than envious and malicious Perſons.

Philemon. I Wonder there are ſo many Detractors. All the world hates them, they are reſpected as fierce Beaſts; they are fear'd, and yet

we do not avoid them, as we ſhun Tygers and Panthers. It is they on the contrary who ſhine moſt in Companies, they are hearkned to, and even applauded, whether out of fear of provoking them, or that men are naturally pleas'd with Detraction.

Eraſtus. I ſhould be ſooner ſurpriſed, at their being driv'n out of Sicieties. Let's not flatter our ſelves, moſt men had rather hear four Satyrs than one Panegyrick.

Cleonice. You have a ſtrange opinion of Mankind; if what you ſay were true, there would be a great many *Miſanthropos*'s in the world.

Dorante. And indeed there are more than you think, but they better diſguiſe their ſentiments, than *Timon* of *Athens* did heretofore, and the *Alceſtus* of *Moliere* at *Paris* now.

Cle-

Cleonice. But whence can proceed ſo malicious an inclination?

Dorante. From ſelf-love. If we have defects, and we are ſenſible of them; we are pleaſed in hearing there are greater than ours: If on the contrary, we can ſufficiently flatter our ſelves, to believe we have great Virtues, we have the ſatisfaction of ſeeing that we are lifted up above the people whoſe faults are related to us.

Beliſe. Do not you find that the moſt dangerous Detractor is, he that begins by praiſes; ſeeing by this Artifice he may perſwade he ſpeaks ſincerely, and without averſion.

Philemon. What you ſay brings to my remembrance an adventure, which diverted the other day a great company at the Princeſs *Demarata's*; they ſeem'd to be aſtoniſh'd there ſhould be ſuch a ſtrict

ſtrict tye of friendſhip between *Celanire*, to whom one may give thirty years, without being too liberal; and *Dorinice*, who has never yet ſeen eighteen. However, there was no doubt made but each might find his reckoning in this Society; it was ſaid that *Celanire*, being leſs virtuous than ſhe appeared to be, found no diſrelliſh in ſharing in the voluptuouſneſs of a young perſon, whom Lovers and pleaſures every where attended. That *Dorinice* on her ſide might receive good advice from an experienc'd friend; and even that ſhe might vail her wanton Air under the pretended modeſty of *Celanire*. Scarce were theſe words ended when *Celanire* entred, and a while after was told, that they had been juſt taking of the friendſhip ſhe had for *Dorinice*. I am not the only perſon that loves her, replied ſhe; it muſt be allow'd ſhe appears

pears very amiable, when one does not throughly examine her. It may be truly ſaid ſhe has a delicate Complexion, and fire in her eyes; but I think ſhe ſeems too affected in her carriage, and too greedy of applauſe. I love her ſincerely, I wiſh ſhe would lay aſide thoſe little humours, and endeavour as much to get reputation as new admirers; I would not be thought to admire her defects; for we had like to have broke off for the Gown ſhe has worn for theſe four days. The Stuff is ſo rich, and ſo remarkable, that every one will judge that *Timocrates* bought it. I was not wanting in advertiſing *Dorinice* of it; I told her what was whiſpered abroad of it, and that this report might become more publick, and probably it might be added, that a woman who accepts of preſents, will grant favours. *Dorinice* appeared

peared to me ſurpriſed; and anſwer'd me, that *Timocrates* was not ſo well at eaſe as was imagin'd, and that inſtead of making preſents, he was ſcarce able to ſatisfie his Creditors; that ſhe had much ado to get an hundred Guineys of him which ſhe had won at Baſſet, even before this play was forbid; that, in ſhort, ſhe was forc'd to make him take up this Stuff on credit to pay her. That, as to the reſt, ſhe never made it her ſtudy to ſhut peoples mouths. That ſhe knew very well Calumny ſpared no body; and that to have ones mind at reſt, it was ſufficient that one had nothing to reproach one's ſelf withal. I made ſhew as if I believed what ſhe ſaid, and I replied coldly to her; That I wiſh'd the world was convinc'd of the truth of what ſhe now told me. And thus did *Celanire* teſtifie the ſincere

cere reſpects ſhe had for *Dorinice*; and as if it had been a decree of Fate that we ſhould ſee the end of the Comedy; *Celanire* was no ſooner gone from *Demarata's*, but *Dorinice* entred, ſet forth in the magnificent Gown ſo much diſcours'd of. Every body ſet forth the richneſs of the Stuff, ſome praiſed it ſincerely, others added roguiſhly, that what they liked it beſt for, was, that *Dorinice* had not put her hand in her Purſe for it. At leaſt, purſued *Dorilas*, if we may believe what *Celanire* now told us. I know not (replied *Dorinice* colouring) what ſhe may be pleas'd to ſay, but I ſuppoſe ſhe has ſaid no harm of me. But if any ſpark of Envy has induced her to pour venom in her relations, I could utter ſuch truths as would not be very advantageous to her. *Dorilas*, whoſe humour you know would not let paſs this occaſion

of

of diverting us, and pretending to be in the interests of *Dorinice*, whom he thought fit to edge on; I know not (said he with a feigned ingenuity) whether *Celanire* has a good way of setting off her Friends; however, I must say, she has no good way of covering their defects. Why should she come with her circumstances, the relations of which we never call'd for; what are we concern'd with her *Timocrates*, that she should bring him into a relation, when the discourse was only about a Gown or Petticoat. I would willingly know (replied *Dorinice* all in an heat) what she could say of *Timocrates*, and whether she has had the malice to empoyson—— You are to blame in complaining (said *Dorilas*, interrupting her coldly) she has only fairly related the opinions which the world has, when a man buys a rich

rich piece of Stuff, which is afterwards obſerv'd to be carried to a fair Lady; and after all, who can ſay, that *Celanire* will ſpeak of it any where elſe? What ſhe has ſaid here ſignifies nothing; here was not in this room above four or five men, and ſeven or eight women. We could not forbear laughing at this pleaſant paſſage, which *Dorinice* obſerving, ſhe appear'd moved with it, and was ready to fly upon *Dorilas*. However ſhe bethought her ſelf not to diſoblige any body, in a company which ſhe was glad to make favourable to her; and, diſſembling her reſentment, ſhe diſcovered only her paſſion againſt *Celanire*. I cannot comprehend, ſaid ſhe, how this woman could have the imprudence to ſpeak againſt me. Certainly ſhe muſt be Miſtreſs of a great ſtock of Calumny, and very fertile in invention. Beſides, ſhe ſhould

ſhould never have uſed theſe to offend a perſon who has long ſince learn'd to hold her tongue, but who can now break ſilence in a terrible manner for her. However, Madam, replied *Dorilas*, whatever ſhe ſaid, ſhe ſpake with an aſſured tone, and I am much miſtaken if you can diſmay her. Is it that ſhe is perſwaded, replied *Dorinice*, that her Knight is redoubtable enough to ſtop the mouths of the world? I would adviſe her to have leſs preſumption, if it be only this which renders her ſo bold. I am no more afraid of *Timante* than *Celanire*, and I have an hundred times told them both, that I was aſham'd of their conduct. It's well known that *Timante* has not above two hundred pound a year to live on, and yet keeps his fine Coach, and three Lacqueys. It's true he is young, and well ſhaped, and is never from *Celanire*,

nire, whoſe old husband has immenſe riches. I ſuppoſe one may draw from theſe particularities, ſuch conſequences as will not be much to *Celanire*'s advantage: but inſtead of ſtopping at conjectures, I can find effects which will not tend to the juſtifying of her conduct. It's not three months ſince ſhe gave money to a perſon of Quality who went into *Flanders*, and entreated him to buy her ſome of that Countries Horſes. The Commiſſion was executed, the Horſes came, but not into *Celanire*'s Stable. They draw every day *Timante* in his viſits to Court and other Walks. The Coach they draw is a very fine one, and the Maſter of it knows no more than I, what it coſt. After this, ſhall a woman ſo liberal as ſhe find fault with *Timocrates*'s paying me what he ows me?

Cleonice. This Comedy is pleaſant

ſant enough, although the matter of it be neither new nor rare; theſe are Farces we ſee every day acted; but I would willingly know whether the divertiſement you had, hindred you from feeling ſome indignation. Can you like that the deſire of detracting ſhould break off a real friendſhip, or make one renounce Civility, and the conſideration one ſhould have for the appearances of Friendſhip?

Philemon. Obſerve all the particularities which concur in this detraction. It is indignation which makes *Celanire* declaim firſt, ſhe diſgorges her ſelf againſt a perſon younger and handſomer, to whom ſhe ſees Lovers run as ſoon as they are together, to the neglect of her ſelf.

Beliſe. Is not the itch of talking to be at all regarded?

Dorante.

Dorante. The eaſe which a woman may expect when ſhe reveals a ſecret that lies like a weight on her heart, occaſions theſe diſorders.

Cleonice. As well as the pleaſure of ſhewing that ſhe ſees to the end of the intrigue.

Eraſtus. Let us not forget the honour which *Celanire* does her ſelf, when ſhe ſays ſhe always gives good advice to *Dorinice.*

Dorante. Paſs on farther, and confeſs we, that when detraction has no real cauſes, ſhe forms imaginary ones; ſhe diſguiſes every thing, and impoſes what names ſhe pleaſes; ſhe calls the Prudence of a General of an Army that retreats, Cowardiſe; ſhe terms Valour, Stupidity; and ſpeaks of an Heroic Conſtancy, as bruitiſh Obſtinacy. She ſpares leaſt of all women, becauſe they are leſs in a condition to revenge them-

themselves, however great their desire may be to it. Detraction will speak the gallant Air of *Arsinoe*, to be the meer affectation of a Wanton: the easie temper of *Amasie*, to proceed from cold temper and want of Spirits; and if *Partenice*, who is naturally very handsom, should wear a fine Gown, Detraction will not fail to accuse her of a Pride capable of ruining her Family. You shall hear praises given only to authorise Detraction. It's said that *Timocrates* has wit, when it is only to perswade that he is crafty and designing: and *Dorinice* is painted young and handsom, only to render her more probable light and wanton.

Erastus. It is true, that we see every day Detraction spares nothing; but leave we to others what concerns manners; and let's see, whether we cannot draw some strokes of Satyr which may

may ſerve to exhilerate Converſation, without offending Perſons.

Dorante. One may obſerve from the Air and Behaviour of thoſe who ſpeak, whether the exagerations they make tend only to divert the Company. Then their diſcourſe is only to be regarded as a meer jolity, which I would not condemn: but I would not like they ſhould fall into an effective Detraction. So far ought we to be from mixing malice, and citing Crimes, that we ſhould never touch ſeriouſly on the faults we would deſcribe. If this be obſerved, I can freely ſhare in the diverſion.

A famons Author ſpeaking of a Pleader, made uſe of ſuch expreſſions as ſeem to me more pleaſant than injurious. *I am tormented,* ſaid he, *by the moſt famous Pettifogger of our Province, and*

and I believe Normandy *never bore a more dreadful one; his only name makes Widows tremble, and makes Orphans run away: There is not a piece of Glebe or Meadow, within three Leagues of him, that is safe from him. He shews great favour to children, when he is content to share with them in their Paternal inheritance.*

Belise. I have an Aunt who has so great an aversion to women who seek only to draw praises, that she was pleased heretofore to set forth her self in such a manner, as furnishes us with those strokes of Satyr we mention'd, and here's part of the Terms she used. *I my self will give you my Picture to the life; and first represent you with a low wrinckled Forehead, great Cheeks, and a picked Chin, which put together makes none of the most agreeable Figure. My eyes are small, round, and melancholick, they speak*

nothing

nothing, and my mouth ſays as little. It has made a perpetual divorce with ſmiles and pleaſanties. There is ſeen ſuch a colour on my Skin, as will not diſpleaſe thoſe who love variety. My ſhape is like Madam Bouvillon's *in the Comical Romance, and I may ſay I am as well qualified for Converſation. I never diſpute, being no ways concern'd in what is ſaid, and they would be to blame who ſhould complain that I interrupt People, ſeeing I always keep ſilence. Curioſity which is natural to my Sex, has no power over my Spirit: I know nothing, I have learn'd nothing, and I have no mind to learn any thing.*

Eraſtus. I muſt repreſent to you a Cavalier, whom the Lady you ſpeak of was not willing to make your Uncle. *His Size is low, and there is ſeen I know not what of ill boding on his Countenance; his Eyes are ſo ſmall, and ſo ſunk*

in his Forehead, that no body to this hour can tell whether they be black or gray; the hair of his Eye-lids cover them, and were the Hair of his Head as long, he would not need to wear a Peruke; he has a strait and pointed Forehead, great Lips, hollow Cheeks, and a tawny Complexion; I say nothing of his Teeth, he has so few that they are not worth mentioning. The qualities of his Soul answer those of his Body, he is of a chagrin humour, restless and contrarying, nothing pleases him but what displeases others, and he finds nothing agreeable but what the world disapproves: Envy and Hatred are his predominant passions, he is never more out of humour than when he can do no mischief, and when he finds an occasion to do it, he embraces it with joy. He has learn'd all sorts of Languages, the better to deceive all sorts of People; he imagines the cheats which are made, denote a superiority of

spirit

ſpirit with which he is charmed. Judge whether his Converſation be profitable and agreeable; He ſtutters, and cannot utter four words diſtinctly; the difficulty which he has in ſpeaking would make him avoid Company, did he not frequent it to provoke and diſturb it. Yet it's ſaid he is in love, but if we believe him capable of being ſo, 'tis only to diſappoint a Rival, and give perpetual trouble to a Miſtreſs.

As *Eraſtus* ended theſe words, *Cleonice* was told that the Horſes were in the Coach, the Company aroſe, and *Beliſe* began in theſe words.

Beliſe. We have no reaſon to complain for our being interrupted; for we have ſaid enough of Detraction. We know it diverts but too much, and is but too much in uſe. But I could wiſh we would treat of another Subject of Converſation ve-

ry different and which I have a mind to propose. I would willingly hear how a Person might be handsomly praised in Company without putting him to the blush, or disobliging others whom we do not praise.

Dorante. This is a nice point, and we may examine it to night. *Lisidor* makes signs to me that he will treat us at Supper, and carry you to his House, and therefore you may take your measures accordingly.

Cleonice. You being the chief of our little Society, we must be ruled by you. I ought indeed to be gladder than the rest of the Company, because the good Supper we shall have, will make amends for the course Dinner I gave you.

Dorante. Good, Madam, do not

not thus impoſe on a man of my years, you think to engage me by this addreſs to give you a Regale ? Do you not ſee on the contrary that I intreat you to ſup with me, becauſe two Feaſts are not to be expected on the ſame day.

After theſe words, the Ladies were led to *Cleonice*'s Chariot to proſecute their affairs. At night the Company came to *Dorante*'s, and *Beliſe*, whilſt Supper was making ready, claimed the promiſe had been made her.

Entertainment IX.

How one may insert Commendations in Conversation.

Dorante. IT will be easier for us to speak of the Maxims which are ordinarily observ'd in praising, than to say with what tenderness we we may season praises, to make them agreeable. What a turn ought we to give, and what Novelties must we not speak to please in these occasions? If our commendations be but mean, the person to whom we direct them, owes us less thanks than spite; and the rest of the Company will scarce vouchsafe to hear us. If on the contrary, we praise with excess, we cast into confusion, those whom we endeavour to exalt to a pitch they do not deserve,

deſerve, and we are deſpiſed by others, as pitiful flatterers.

Philemon. I am perſwaded that it is leſs difficult to uſe the precepts which ſerve to make a Panegyrick, than to find the addreſs of agreeably inſinuating praiſes in an Entertainment. And therefore the Ladies ſhall permit, if they pleaſe, that I relate what my memory furniſhes me withal, in reſpect of great praiſes, and I will leave to *Dorante*, and *Eraſtus* the improving of this ſubject, with a better and more delicate Air.

Beginning commonly, as we do by birth, I'le tell you firſt what I have read heretofore on that of a great Monarch.

He was born in Purple, the Throne was his Cradle, and if it were poſſible to find an Infancy in ſo glorious and rational a life, we ſhould find that he could only play with Scepters and Crowns.

Expect not I ſhould enter on the particulars of what we may find praiſe-worthy in a perſon whom we would commend.

You know better than I, that one may reſpect the Gifts which he may have receiv'd from Nature; as an elevated Soul, an upright heart, conſtant and generous, a ſublime Spirit, vaſt and penetrant; an happy Memory, a ſolid judgment and delicate diſcernment.

As for the gifts of the body, all the world immediately declares it ſelf for the beauty of women, and the good Meen of men, and for my particular, I prefer health and a noble and free Air in all manner of behaviour.

We forget not the favours which we hold of Fortune. It is ſhe which gives Riches and Honours. And I dare even affirm ſhe often contributes to our Glory, in conducting us as it were

were by the hand, into conjunctures, which become happy to us. But ſay we, in few words, that true merit conſiſts chiefly in the good uſe we make of the different advantages we now mentioned.

I will follow the Cuſtom we have to refer this diſcuſſion to Morality, without charging our Converſation with it.

However I cannot but ſay ſomething of Valour and Liberty, which are my two favourite Virtues.

It is certain, that to be charm'd with 'em, I would have them be in all their purity, without mixture. That Valour lead us to brave Actions, without proceeding to Raſhneſs; that it be accompanied with a prudence which may make us fear the ill Succeſs which may be attributed to us; in a word, that it marches to glory through pe-

rils, without Ostentation. I likewise require that it have no need of any assistance to render it self worthy our admiration. That it be not sustained either either by Ambition, nor Anger, nor Revenge. That in a Battel Emulation, Shouts, and Cries, make it go neither farther nor with more earnestness, than if it saw it self alone and disarmed. Neither do I know whether I should give it the name of Virtue, how blazing soever it were, if it appear'd to me unjust.

Belise. There are then few Conquerours whom you esteem, and I believe you spare neither the reputation of *Cæsar*, nor the glory of *Alexander*.

Philemon. I confess I would have Equity reign every where. So that I would not condemn those who reproach *Cæsar* for having oppress't the Liberty of his Country; and who cannot bear

bear with *Alexander's* carrying Fire and Sword into Countries where they never ſo much as heard of him. Let's inſtance, for Example, a great Monarch who makes only lawful Conqueſts.

Here's what I read this Morning of it: Has he ever attack'd any place without winning it? Has he ever giv'n Battel without vanquiſhing? Were ever better diſciplin'd Troops ſeen, Troops more zealous, more ready to fight and ſignalize themſelves? What Conquerour, ſurrounded with warlike Nations, has ſtretch'd the limits of his Conqueſts ſo far, in ſo ſhort a time? What Warriour has triumph'd over ſuch puiſſant Confederates, and ever rendred his Dominions more redoutable and flouriſhing?

Here's what was ſaid heretofore of an Illuſtrious Warriour, whoſe Valour rais'd him to the Empire.

He practiſes himſelf alone all the

the Military Virtues, and it is an admirable thing, that being above all Corrivals, he contends for glory with himself; he endeavours to ravish it from his first actions by others still more glorious.

As to what concerns Liberality, I would have it no less exempt from Ostentation than Valour. I would have it readily shew'd, in a grateful manner, and the most seemly as is possible, when it is to relieve persons who want necessaries for their Subsistance. But I require, on the contrary, that one give in the sight of as many people as is possible, when the gift is the recompence of merit.

In a word I would have a liberal person to do as one of my friends did, whose liberality is thus mention'd.

His Liberality equals that of a magnificent Prince in the greatness of Presents, and surpasses it in the

the choice of Perſons. Thoſe who receive his benefits, are the only Perſons that can ſpeak of 'em. In fine, his generoſity would be more univerſally admired, if it were not ſo great, becauſe more perſons would comprehend it, in an Age wherein this Virtue is ſo rarely practis'd in it's perfection.

Loving as I do extreamly this beneficent humour, you would have me ſpeak more of it, and enlarge my ſelf a little on the bounty of a great King.

One cannot ſpeak more advantageouſly of a private perſon, than to ſay that he has the ſpirit of a Prince; and one cannot better praiſe a great Potentate, than in ſaying he has the goodneſs of a private perſon: That in a condition which permits him every thing, he endeavours only to ſatisfie others. Was ever ſeen in a mean fortune ſo much goodneſs as he ſhews in the midſt of

of his greatness? Whilst all *Europe* lies prostrate at his feet, imploring his protection or redoubting his prowess; it seems as if he had need of the least of his Subjects; so sensible is he of their afflictions, so earnest is he to offer 'em remedies, so favourable an ear does he lend to their supplications.

This incomparable goodness extends it self to all conditions; the great receive every day Testimonies of it, the people every minute bless it, the domesticks are charmed with it, and strangers admire it. Of the two parts of justice, he leaves to the Parliament that which disposes of the punishment of Crimes, reserving only that which distributes recompences. He uses his Authority only to restore, to repeal, to pardon. In fine, his power appears without bounds, when he is to do good;

good; and it ſeems, as if it were without Authority, when it is to puniſh. The Refuſal of a favour is a Language unknown to him, and his Cloſet as well as his Heart, is always open to the remonſtrances which is made him in behalf of the miſerable.

Beliſe. I take notice in the praiſes you now made, you have ſpoken only to the advantage of men, and not one word of Commendation to thoſe of my Sex. I believe it is I that hinder you, but if I ſhut your mouth herein, methinks *Cleonice* ſhould open it.

Philemon. Well then, for the love of her I will open it. I'le praiſe a celebrated Beauty whom all the Court admires; and *Cleonice* will have the pleaſure to ſee one part of her Charms, in the piece which I ſhall ſet forth.

Yet *Dorante* could better than I acquit himſelf in this affair, he

he knows the Author that drew the Picture; and the Lady for whom he wrought. But what ought I not to undertake to recover your favours, I will satisfie you then, Madam, and recite word for word the little work I promis'd, provided my Memory will give me leave. Here's in what terms the Painter addresses himself to the Beautiful Lady whose Picture he drew.

You know, Madam, that ordinary Beauties go only to the Painters to seek some new Charms, or to get rid of some Defects. You only, Madam, are above Arts which flatter and embellish. They have never wrought on you but unfortunately, and in making you lose as many advantages, as they are wont to bestow on Persons less accomplish'd than you. But if you are little obliged to Painting, you are less to dresses. You owe nothing to the Science of others, nor to your own Industry,

duſtry, and you may ſecurely remit your ſelf to Nature, ſhe having taken ſuch exceſſive Care of you. Moſt Women are handſom only from the Dreſſes they uſe. What they put on ſerves to hide their Defects, whereas on the contrary, whatever you put off diſcovers ſome new Charm.

I ſhall not give you any general and common praiſe. The Sun will no more furniſh me with a Compariſon for your Eyes, than the Flowers for your Complexion. I might ſpeak of the regularity of your Face, and ſymmetry of every part of your Body. But I perceive, beyond the obſervations I have made, there are a thouſand things to think, which cannot be expreſt, and a thouſand things which are better felt than thought on.

You have collected in your ſelf the divers Charms of different Beauties. That which ſurpriſes, which pleaſes, which flatters, which touches, which ſharpens. Such a one has reſiſted a diſdainful Beauty, which has

has yielded to a delicate one; and delicacy may give disgust to Lovers who like only to submit to disdainfulness. You only, Madam, know how to charm all the world: The passionate find in you the subject of their transports. Different spirits, divers humours, contrary tempers, all are subject to your Empire.

The charms of your Conversation are not a whit inferiour to those of your Face. One is no less affected with hearing you than seeing you. You can create a passion for you, though vail'd. Never was so much Politeness seen as in your discourses, nothing so lively, nothing so just, nothing so happily thought. In fine, Madam, what one may say, after one has examined you, is, That there is nothing so unfortunate as to love you, nor nothing so difficult as not to love you.

Having ended this Recital, *Philemon* continued to speak in this manner.

I ſee that *Eraſtus* is ready to dye with impatience to inſult over me. His Eyes tell me, that what I now gave out for a Picture, repreſents nothing in particular, the whole being but a general deſcription, an heap of expreſſions which an Author would have paſs for exquiſite ones.

Eraſtus. Fear not that I ſhall complain for not having ſeen in this deſcription, a certain reſemblance which you made me hope for: It belongs leſs to me, than the Lady who expected it to make you reproaches. Had you been as good as your word, *Cleonice* would have had the pleaſure of believing her ſelf handſomer than ſhe is, and I the vexation of finding her more diſdainful. This is a buſineſs that is between you and her.

Philemon. It is plainly ſeen you would ſet us at odds; but *Cleonice* may eaſily diſtinguiſh in my recital;

recital; *The regularity of her Face, and symmetry of every part of her Body.*

Moreover I would fain know to whom may be better applied, what I said of Conversation, and Politeness? Must I declare openly that it was of *Cleonice* that I spake?

Cleonice. I would advise you not to do it, because no body will believe you.

Belise. You understood him well enough, he need not explain himself, and I wonder my Husband should tell you such fine things in my presence. Let him protest if he will, that this is only to practise the maxim we speak of, and that he inserted these indirect Commendations, only to praise in an ingenious manner. It belongs to *Erastus* to see whether he will agree in it.

Erastus. I'le agree to nothing to day. I have a controuling hu-

m ur

mour in my head, and it is *Timagenes* who gave it me by his obſtinacy.

Dorante. You have been in a diſpute then; let's know whence aroſe your difference, and what has caus'd the heat you ſeem ſtill to be in.

Eraſtus. It is obſerv'd, that of late, *Timagenes* has a particular love for *Berenice.* He was notably ſet upon for it at *Celyſire's*, even to the putting him almoſt out of countenance. But in fine, being aſhamed of his confuſion, he took courage, and with an aſſured tone thus ſpake. Is it any marvel, ſays he, that I ſhould love a moſt amiable Lady? Shew me any Snow whiter, or any Roſe of a more lovely colour than her complexion? *Berenice's* Eyes are Black, great, well ſet, and temper'd with ſuch ſweetneſs, and yet ſo ſparkling, that the room ſhe ſits in ſeems to be on fire with 'em. Her mouth

mouth is small, well shaped, her lips Scarlet, which as soon as a smile opens them, you see the finest Teeth in the world.

I added immediately, that nothing could be truer than what *Timagenes* had said of *Belise*. Of *Belise*, said he briskly, the resemblance of the names deceive you, it is of *Berenice* that I speak. So much the worse for your Eyes, replied I, with a tone of assurance, it is not the conformity of names, it is the praises you give to *Berenice* which have made me believe you rendred justice to *Belise*.

Belise. I would not interrupt you as soon as I ought. The Company it seems must remark after what manner you give praises, whether true or false; besides I have not the strength to make you silent immediately, for I am a woman, and you give me fine words.

Cleonice. I shall never hear any discourse

diſcourſe of praiſing, but I ſhall remember an Elogium which a friend of *Dorante's* made for the King. Two Shepherds ſpake therein, one an *Italian*, whom I ſhall call *Thirſis*, the other a *German*, to whom I ſhall give the name of *Menalca*. Their Character was as different as the Genius of their Nation. *Thirſis* loved ingenious Arts and Reſt. *Menalca's* inclinations lay only for War; and his greateſt delight was in a tumultuous Life. They came to *France* only to ſee a King who fill'd all the Earth with his Name. After they had conſidered him with great admiration, they looked on one another, and immediately knowing one another to be ſtrangers, they accoſted, and enquired the occaſion of their Travels. They had no ſooner underſtood it, but this conformity of deſign made 'em continue their Converſation: But I know not whether

whether I should make them to relate in wretched Prose, what they most ingenuously express'd in verse,

Dorante. Your Prose is well worth my Friend's Poetry; only go on.

Cleonice. I will tell you then in few words; that *Thirsis* was astonish'd how the King could so easily govern a great Kingdom, as a Father of a Family rules his House. He admired the Kingdom should be so flourishing, and in so good order, even as *Menalca* admired the Discipline observ'd in the Armies. When the *Italian* acknowledg'd that *Paris* exceeded *Rome* for fine Arts and Painting, Buildings and Musick; the *German* was charm'd to see with what exactness all that respected the Military Art was observed. He said there were never any braver Troops, never any better pickt men, better clad, better

better arm'd, and more willing to ſerve. If *Thirſis* muſed at Court on a King extraordinary well ſhaped, Equitable, Magnificent, Wiſe, Merciful; *Menalca* could not be tired in praiſing the Armies of a Vigilant Prince, Indefatigable and Intrepid. In fine, not to engage my ſelf farther into a diſcourſe, whence I cannot, perhaps, eaſily extricate my ſelf, I ſhall content my ſelf in telling you, that the two Shepherds obſtinately diſputed; that they could not agree, and that in their conteſt, they publiſh'd all the King's Virtues both Civil and Military.

Beliſe. I do not doubt but you expect that I ſhould praiſe in my turn, and inſtead of excuſing my ſelf through modeſty, I am willing to do it, provided my memory furniſhes me with the Subject and Expreſſions.

It is then the Elogium of a Victorious Prince which I under-

Gallus. Your Profe is well worth my Friend's Poetry; only go on.

Classicus. I will tell you then in few words, that *Thirsis* was aſtoniſh'd how the King could ſo eaſily govern a great Kingdom, as a Father of a Family rules his Houſe. He admired the Kingdom ſhould be ſo flouriſhing, and in ſo good order, even as *Menalcas* admired the Diſcipline obſerv'd in the Armies. When the *Italian* acknowledg'd that *Paris* exceeded *Rome* for fine Arts and Painting, Buildings and Muſick; the *German* was charm'd to ſee with what exactneſs all that reſpected the Military Art was obſerved. He ſaid there were never any braver Troops, never any better picket men, better clad, better

better arm'd, and more willing to ſerve. If *Thirſis* muſed at Court on a King extraordinary well ſhaped, Equitable, Magnificent, Wiſe, Merciful; *Menalca* could not be tired in praiſing the Armies of a Vigilant Prince, Indefatigable and Intrepid. In fine, not to engage my ſelf farther into a diſcourſe, whence I cannot, perhaps, eaſily extricate my ſelf, I ſhall content my ſelf in telling you, that the two Shepherds obſtinately diſputed; that they could not agree, and that in their conteſt, they publiſh'd all the King's Virtues both Civil and Military.

Beliſe. I do not doubt but you expect that I ſhould praiſe in my turn, and inſtead of excuſing my ſelf through modeſty, I am willing to do it, provided my memory furniſhes me with the Subject and Expreſſions.

It is then the Elogium of a Victorious Prince which I under-

take, with the assistance of a delicate wit, whose Works to my great misfortune you too well know, to thank me for what I recite out of 'em.

This Author writes to the Prince after the winning of a considerable Battel, and makes him certain reproaches, and forms a kind of Quarrel, in a manner, infinitely more agreeable than the most regular Congratulation. You may judge by several passages which I remember.

How joyful I am, my Lord, to be at a distance from your Highness, that I may the better say what I have long since thought of you. I dared not declare it, lest I should fall into the inconveniencies, wherein I have beheld Persons who had taken the like Liberties. But, my Lord, you do too much to be past over in silence, and you will be unjust, if performing the Actions you do, it remained there, and no mention

tion were made to you of 'em. If you knew in what manner all the world talks of you, you would be aſtoniſh'd to ſee with how little fear of diſpleaſing you they ſpeak of what you have done. In truth, my Lord, I know not what you have thought of, for it was a great boldneſs in you to have at your Age topt two or three old Captains, whom you ought to reſpect, if it were only for their Age. To have taken ſixteen pieces of Cannon which belonged to a Prince who is the King's Uncle, and the Queen's Brother, with whom too you never had any difference. To have put into diſorder the beſt Spaniſh *Troops who ſo kindly let you paſs. All this is contrary to good manners, and matter enough, I think, for your Confeſſor. I have heard indeed that you were obſtinate, and that it was not good contending with you, but I did not think you would have been tranſported ſo far, and if you continue, you will render your*

ſelf inſupportable to all Europe. *Neither the Emperour nor King of* Spain *will have any thing to do with you.*

You know the Letter is longer, but the Author ſpeaking openly what he pleaſes in the reſt of it, I confeſs I would not charge my memory with it.

Cleonice. I have the ſame relliſh, and I had rather a thouſand times know how to praiſe in this luſory manner, than to be able to compoſe thoſe long and ſerious Panegyricks, which are very laborious to thoſe that make them, and very troubleſom to thoſe who are oblig'd to hear them.

Philemon. I wonder that *Dorante* has ſaid nothing yet. Does he think to be quit for having given us a Supper? Let him not be miſtaken; we have now praiſed a valiant man; let him make an Elogium of a liberal one.

Dorante. I ſhall recount to you the

the tour of a gallant man, whoſe inclinations, you'll find, led him to liberality.

I doubt not but you have heard that *Voiture* was a great Gameſter, and that he loſt in one day 1400 *Lewis*'s at the deceaſed Monſieurs, where he had the Office of introducer of Embaſſadors Being an honeſt man as well as a man of wit, he would ſend away the next morning the Sum he had loſt; and finding at home only 1200 *Lewis*'s, he ſent to demand 200 of *Coſtar* his intimate friend. Send them to me ſpeedily, wrote he to him, you know I play no leſs on your credit than mine own. If you have them not, borrow 'em: If you find no body that will lend 'em you, ſell all that you have even to your good friend Monſieur *Pauquet*. For I muſt not fail of having 200 *Piſtols*. You ſee with what imperiouſneſs my friendſhip ſpeaks, the reaſon

is becauſe it is vehement. Yours would ſay, I entreat you to lend me 200 *Lewis's*, if you can without putting your ſelf to any inconvenience; I beg your pardon that I ſhould be ſo free with you.

Coſtar ſent the 200 Piſtols, and anſwered, he never believed he could have ſo much pleaſure for ſo little money. Seeing you play on my credit, ſays he, I will always keep a ſtock to preſerve it. I can moreover aſſure you that a near Kinſman of mine has always a 1000 *Lewis's* as much at my diſpoſal as if they were in your Coffer. However I would not hereby expoſe you to any conſiderable loſs. One of my neighbours told one yeſterday, that his loſt *Pecunia* would have proved the beſt friend in the world to him, could he have kept him by him, and I adviſe you to keep yours. I ſend you back your Note

but

but am ſurpriſed you ſhould deal thus with me, having taken ſuch a different courſe with Monſieur *Balſac.*

I will add then, that *Balſac* having need of money, ſent to entreat *Voiture* to lend him 1200 *Livers*, and charged the Porter to give him a Note for the like Summ: *Voiture* told the Money, and took the Note, wherein were theſe words.

I underwritten confeſs to owe to Monſieur Voiture *the Summ of* 400 *Crowns which he has lent me for*, &c.

Voiture takes the Note, and ſubſcribes theſe words.

I underwritten confeſs to owe to Monſieur de Balſac, *the Summ of* 800 *Crowns, for the pleaſure he has done me in borrowing of me* 400.

After this, he gives the Note to Mr. *Balſac's Valet de Chambre* to carry to his Maſter.

The Company was very well ſatisfied with this Recital, and could not but entertain themſelves with it all the Supper time.

Scarce were they riſen from Table, but *Cleonice* reaſſumed the diſcourſe; I am charmed, ſaid ſhe, with the contents of *Voiture*'s Obligation written under that which *Balſac* ſent him.

Beliſe. I like very well too the manner after which he ſent for 200 Piſtols, grounding this ſort of boldneſs on the firmneſs of this Friendſhip.

Philemon. Nothing but a ſtrict familiarity could authoriſe this liberty; without this there had been neither diſcretion nor civility in this proceeding; and you know what would become of Societies without theſe two ſo neceſſary qualities.

Cleonice. They are ſo neceſſary; that

that we cannot better ſpend our time, than in treating of them.

Entertainment X.

That to pleaſe in Converſation, one muſt be diſcreet, and keep an exact decorum.

Philemon. HAve you not obſerved, that it is not young people who generally pleaſe in Converſation, whatever agreeableneſs their youth may give them?

Dorante. I do not wonder at it, for beſides that they have not a ſufficient ſtock of experiences for Converſation, they be commonly too hot in ſpeaking, and ſhew in what they ſay more impetuoſity than reſervedneſs: But that which is moſt conſiderable, is, that they ſeldom conſider what they are, and before whom they ſpeak.

Liſidor. I beſeech you to ſhew

'em no favour for my ſake, for I acknowledge they are for the moſt part little diſcreet, and greatly conceited; they ſpeak with a bluſtering Air, interrupt, and interrogate after the ſame manner; they ſpeak what they pleaſe, without conſidering whether it may not diſpleaſe others.

Eraſtus. We ſhall not accuſe you of theſe defects; for ſo far are you from interrupting, and queſtioning, that you have ſaid little, but to the purpoſe: But let's hear what *Lindamire* will ſay in her turn.

Lindamire. That Girls of my Age are leſs obliged to ſpeak than to hold their Tongues; and that it is eaſie for me to obſerve a modeſty, which might be of different uſe to a Perſon of wit.

Philemon. Men have leſs moderation than thoſe of your Sex, and the heat they have ordinarily when they come into the world,

world, makes 'em to ſpeak and act only in a bluſtering way.

Dorante. That which I like worſt in moſt of them is, that they never think of correcting themſelves, and never reflect on what good manners require.

Liſidor. But wherein conſiſts this Decorum you ſpeak ſo much of?

Dorante. I know not whether we have not already ſufficiently explained it. However, ſeeing our conduct is ſo greatly concern'd in it, we will further deliver our opinion about it. I think that to ſpeak with a due Decorum, is to utter only things preciſely which are ſuitable to times, places, and perſons; ſuch as are fit for him that ſpeaks, and thoſe who hear.

Cleonice. Do you think it eaſie to know what we are, and of what humour the Perſons are before whom we ſpeak; to know

what is proper for us, and what may pleaſe the reſt of the Company?

Dorante. I acknowledge it's hard to judge of the diſpoſition wherein the Perſons are that compoſe an aſſembly. The greateſt part of Mankind makes it a kind of merit to be always on its Guard, and to conceal its intentions. Beſides, mens humours change; health is not always the ſame; Ambition, Love, and different Intereſts inſpire different Inclinations. But, Madam, it is not neceſſary that our knowledge ſhould reach to the hearts of Perſons, and that we ſound into the depths of their Souls, whether they be ſuch in effect as they appear to be. It is ſufficient we know what their rank is, that we may have the deference for 'em that is due; and that we conſider what their capacity is; that we may not ſpeak too boldly

ly before abler Folks than our ſelves. It's true, that theſe reflections are not ſufficient, we are obliged to remember our ſelves. What would you think, if a little young Gentleman, tho' born in *Wales*, ſhould draw his Chair, and ſit jig by joul with a Duke or Marqueſs; or interrogate in a familiar tone with a Marſhal of *France*?

Eraſtus. To paſs over what refers to perſons of quality. I ſay there are things which are truly ingenious, and yet which loſe their reliſh in the mouth of a man that is not of the profeſſion. You have perhaps heard of a neighbouring Prince entertaining one day his chief Miniſter, on the moſt ſubtile parts of Natural Philoſophy: His Favourite heard him with impatience, and being deſirous his Maſter would rather apply himſelf to the Study of the art of reigning, than Phyſical

Queſtions.

Queſtions. *Sir,* (ſaid he to him, interrupting him diſcontentedly) *are you not aſhamed to be ſo well verſt in theſe matters?*

Philemon. If a man of a moderate capacity, not knowing himſelf, ſhould take on him to ſpeak great, would he not deſerve to be told with an Ancient, *My Friend, you ſeem to me to ſtrive to ſpeak beyond your Ability?*

Eraſtus. There are people whom another ſort of Vanity blinds. You knew *Clitandre*, he was the Son of a mean Citizen, and an Office which he held under the King, was not more conſiderable than his Extraction. Yet he was well enough received by perſons of the greateſt Quality, and it was his Converſation that procur'd him this admittance. I may likewiſe ſay, that he would have extreamly pleas'd, had he but remembred what he was; But he ſhew'd more Vanity than Wit in his

his diſcourſes and behaviour. One day being at a Princeſſes, where there were none but Perſons of great Rank, he addreſt himſelf to ſome old Lords, who were Governours of Provinces, or the King's Lieutenants of Countries, and talk'd to them of *Verſailes*, as one would ſpeak of *Japan* to perſons that had never ſeen the Map. You cannot believe, ſaid he to them, how great the Charms are which fix us to the Court, maugre the fatigues and perils we may meet there. I profeſs our Life is a real Navigation, that we are toſt about, behold every day wracks, and are uncertain whether the Waves will drive us into Port, or run us on a Rock. Judge in what aſtoniſhment was the Company. They look'd on one another, they ſmiled, and fail'd not to demand of *Clitandre* news from *Verſailes*, with as much earneſtneſs, as when our Ambaſſador arriv'd

arriv'd from *Siam*. In fine, his presumption so blinded him, That the Company grew weary of hearing him and bearing with him any longer.

Cleonice. I have a Neighbour that is no ways inferiour to your *Clitandre*? She is wife to an Officer under the King, whose place is too mean to be known: This Neighbour comes often to work with some Work-women whom I have employed to work me a Bed. Some four Months past I found her more melancholy than ordinary, and I ask'd her the reason. How, Madam, said she, with the greatest surprise imaginable, do not you know that the King sets out to Morrow for *Luxembourg*, and that my Husband is oblig'd to follow him. To speak freely, added she sighing, the women of the Court are very unhappy, they pay dear in certain occasions, for the honour they

they have in others. I ſaw yeſterday enter into your Apartment a Judge's Lady, whoſe Countenance ſeem'd very Serene. I proteſt ſincerely, that in my affliction I wiſh'd to have a Husband of the ſame profeſſion, that I might ſpend my days with leſs hurry.

Philemon. There are an infinite number of *Clitandre's* in the world, and we may ſee every day, that a man who thus forgets himſelf, is the common laughingſtock of Companies.

Cleonice. But is it ſo difficult a matter for one to know one's ſelf? Do we not feel our ſelves? Can we believe that we ſhould conceal our Sentiments from our ſelves, as we diſſemble 'em to others?

Eraſtus Yes, Madam, we take pleaſure to deceive our ſelves. It ſo ſeldom happens that our opinions be as juſt as they ought to be; that our hearts are therewith irritated,

irritated, and makes us secret reproaches of it. And therefore it is that we dare not make too sincere reflections on the things which put us out of humour; and if on the contrary, we be so satisfied with our selves to set chearfully on this examination, we fall into a Vanity which is more intollerable than the Ignorance of our selves can be.

Cleonice. But why so much subtilizing to know exactly what we are, and the persons before whom we are oblig'd to speak; when the matter concerns only the due Decorum we ought to observe to one another. If we meet with Persons of a considerable Rank, or extraordinaty Merit, do we not naturally fear to displease them? And does not this fear lead us to testifie to 'em the deference we owe them? Do we feel any repugnance in yielding them the most Honourable, or Commodi-

ous

ous place? In ſtopping to let them go in or out, in directing our words to them before the reſt of the Company, in ſhewing Complaiſance for their Sentiments, or at leaſtwiſe in not directly oppoſing them, if they prove contrary to ours?

Beliſe. I imagine that it is more eaſie to keep this Decorum and Character of Diſcretion with Perſons that are our Inferiours, than with thoſe to whom we are oblig'd to ſubmit. Our hearts are imperious, they ſuffer not over patiently that any Law ſhould be impoſed on them; but perhaps they are generous enough to lay only eaſie ones.

Cleonice. Do you believe all peoples hearts have the generoſity of yours? You are very favourable to 'em, if you have this opinion of 'em. Many Servants who are continually ill uſed, will not conſent to what you ſay, That they

they have only a light Yoak laid on them.

Dorante. It is true, moſt Maſters are very unjuſt, and far from that diſcretion we ſpeak of. Thoſe who find themſelves conſtrain'd to ſerve, are they not unfortunate enough, wthout encreaſing the miſery of their condition, by Injuries and a Tyranny which comes near in humanity?

Eraſtus. That which I cannot comprehend, is, That in the Army moſt young Gentlemen flie upon their Servants and miſuſe them, without conſidering the need they may chance to have of them. You know how many occaſions there are wherein the life of a Maſter may depend on the fidelity of a Servant.

Philemon. Shall we ſay nothing of our equals? And whatever familiarity we may have with them, ſhall we not obſerve a Character of Reſpect in our dealings with them?

them? That which contributes moſt to preſerve Friendſhip, to ſpeak properly, is only the effect of Diſcretion and the Civility we ſpeak of. Theſe two Qualities are ſo neceſſary, that a man cannot well paſs through the world without them; and it is impoſſible that Pleaſure and Politeneſs ſhould reign in a Converſation where theſe are omitted to be practiſed.

Cleonice. And this Diſcretion and Decorum, which you ſo much commend; do they hinder us from mixing ſome Railleries in our diſcourſes?

Philemon. No, Madam, but they hinder our joking in ſuch a manner as may give offence.

Beliſe. It would not be amiſs to examine within what bounds our Raillery ſhould be included; but it is late, and it is better to defer this diſcourſe till to Morrow, when the Company comes

to

to dine at *Philemon*'s, who entreats it.

Cleonice. This entreaty ſavours of Ceremony. Have you any *Lindamire* come, whoſe arrival you would celebrate, as *Dorante* and *Eraſtus* have done for that of a Nephew, and Siſter in Law?

Beliſe. I find you little equitable, in that you would not let me have my part in this joy; and profiting ſo much by this Converſation, it is no marvel if I endeavour to renew it.

The Company conſented to *Beliſe*'s deſire, and met at her Houſe next Morning, where they dined after the ſame manner as they did at *Eraſtus*'s and *Dorante*'s: They afterwards paſt into *Beliſe*'s Chamber, and began the diſcourſe after this manner.

Enter-

Entertainment XI.

What care muſt be taken in Raillery.

Dorante. RAillery has been always reſpected, as Salt which ſeaſons Converſation, and renders it agreeable, by a little ſharp relliſh that it gives it. A Diſcourſe that is not enliv'nd with it, will appear no leſs flat and inſipid than Meat without Salt. It's true, we cannot ſuffer Meat that is too ſalt, and a Raillery too picquant is more intollerable.

Beliſe. Nothing is more certain, than that Ragouts are ſo far from preſerving of health, that they ruine it. Yet the ravage they make in our Bodies, is leſs hurtful, than the diſorder that Raillery cauſes in a Society. It introduces diviſion, and breaks thoſe Friendſhips which

which appear to be the most solidly establish'd.

Erastus. Why, would you have a little Mirth to destroy a Society, unless it be composed of ill-natured People? Supposing an assembly of ingenious Persons do meet, their minds being agreeable, and well turn'd, they will understand Raillery, and divert one another, instead of falling foul on each other, and quarrelling.

Belise. Believe me, *Erastus*, the Persons you speak of, who seem to take all in good part, and understand Raillery, yet keep a secret grudge against these Railers. They revenge themselves as oft as they meet with an occasion, and it is well if they can disguise the Subject of their Revenge.

Cleonice. I acknowledge my humour leads towards Raillery, but I resist the inclination, when I consider the consequences. I find

find we ordinarily tranſgreſs therein the Rules of Civility and Diſcretion, and expoſe our ſelves to the danger of offending perſons whom we ſhould not diſoblige. In a word, if there be leſs pleaſure in refraining from Raillery, yet without doubt there is more ſafety; as I find more in walking in a broad Path, than in dancing on Flowers on the brink of a Precipice.

Eraſtus. For my part, I am perſwaded that there are Railleries which do more offend, than effectual injuries. When we utter injuries, it's anger which tranſports us againſt Perſons that we hate; but it oft happens, that we deſpiſe ſo much thoſe whom we jear, that we diſdain to put our ſelves into a Paſſion againſt them.

Belife. The more I ſearch what Perſons one may innocently rally, the fewer I find. Let's examine particulars, and *Doranre* will

which appear to be the moſt ſolidly eſtabliſh'd.

Eraſtus. Why, would you have a little Mirth to deſtroy a Society, unleſs it be compoſed of ill-natured People? Suppoſing an aſſembly of ingenious Perſons do meet, their minds being agreeable, and well turn'd, they will underſtand Raillery, and divert one another, inſtead of falling foul on each other, and quarrelling.

Beliſe. Believe me, *Eraſtus*, the Perſons you ſpeak of, who ſeem to take all in good part, and underſtand Raillery, yet keep a ſecret grudge againſt theſe Railers. They revenge themſelves as oft as they meet with an occaſion, and it is well if they can diſguiſe the Subject of their Revenge.

Cleonice. I acknowledge my humour leads towards Raillery, but I reſiſt the inclination, when I conſider the conſequences. I find

find we ordinarily tranſgreſs therein the Rules of Civility and Diſcretion, and expoſe our ſelves to the danger of offending perſons whom we ſhould not diſoblige. In a word, if there be leſs pleaſure in refraining from Raillery, yet without doubt there is more ſafety; as I find more in walking in a broad Path, than in dancing on Flowers on the brink of a Precipice.

Eraſtus. For my part, I am perſwaded that there are Railleries which do more offend, than effectual injuries. When we utter injuries, it's anger which tranſports us againſt Perſons that we hate; but it oft happens, that we deſpiſe ſo much thoſe whom we jear, that we diſdain to put our ſelves into a Paſſion againſt them.

Beliſe. The more I ſearch what Perſons one may innocently rally, the fewer I find. Let's examine particulars, and *Dorante* will

afterwards tell us, whether there be persons that we may lawfully Rally. I will begin by Friends; I would have them spared, and Friendship respected as a Sacred thing. Moreover are we not obliged for our Interest, to conceal their defects, that we may not give occasion to be reproached for having made an ill choice.

Cleonice. For my part, I shall think less of rallying my Enemies, and if I loved Revenge, Raillery would appear to me too weak a means to satisfie me.

Philemon. Persons of Merit should be still more remote from our Raillery, when even we can distinguish some defect among their Virtues. Do we not consider, that there is nothing perfect, and that we are bound to take every thing in the most favourable sense we can?

Belise. I find moreover, that Persons without Merit are too con-

contemptible to be rallyed, and I would not ſo much as ſpend one breath about them.

Cleonice. It muſt be granted too, that Raillery is too weak to uſe to an ill man.

Eraſtus. But what will *Liſidor* and *Lindamire* tell us? They muſt ſpeak their opinions, and intermix in our Converſations.

Liſidor. I would not have young People rallied, leſt they be diſcouraged to enter into Company; the ſmall experience they have, requires they ſhould be indulg'd, and their firſt faults pardoned.

And it being not fit I ſhould ſpeak only for my intereſt, I could wiſh likewiſe that inſtead of rallying Old People, they ſhould have all Reſpect ſhewed them. I have heard ſay, that Nations who had the power of chuſing Magiſtrates, took th m always from among Ancient Perſons.

sons. But why should we jear Old Men? Is it because they have lived long, is this their fault? If it be, it is a Crime which every one is desirous to be guilty of.

Erastus. It's your turn now, *Lindamire*, to speak.

Lindamire. I would not have women rallied, but that men should have a Complaisance for them, mixt with Respect, as is observable in the behaviour of polite Gentlemen. However, to be no less equitable than *Lisidor*, I would not be more partial towards my Sex; than he has shewed himself for the interests of his Age. And I acknowledge I like worse that women should undertake to rally men, for they expose themselves thereby to blunt Repartees, and bring men out of the bands of Respect and Civility wherein they should always keep.

Philemon. And I for my part add,

add, that we muſt not let *Lindamire* nor *Liſidor* ſpeak, or reſolve to hold our tongues. I doubt not but *Cleonice* and *Dorante* are very glad to ſee the manner after which they enter into our Converſations; but *Beliſe* and I who have not the ſame intereſt, cannot be expected to like that young perſons ſhould ſhew themſelves more able than we.

Cleonice. I'le make no anſwer to a perſon who will regale after ſeveral manners; it were better to renew our diſcourſe, that I ſeek ſtill farther for perſons whom it is not fit to rally. It is not to be doubted but the unfortunate are of that number, and that we ought to ſhew our compaſſion to their misfortune, far from making it a Subject of Raillery.

Beliſe. There is alſo a kind of inhumanity at laughing at deformed perſons, whether lame or crookt-back'd. This man not having

ving made himſelf, why ſhould I reproach him with his defects, as one might do a Carver for an ill proportion'd Statue?

Eraſtus. I find no leſs injuſtice in mocking of a Stranger, in that he ſpeaks not well our Language, or that his Bonnet pleaſes us leſs than a Hat.

Philemon. For my part I pardon one who rallies the firſt on ſome ſlight fault, but I cannot ſuffer he ſhould make a jeaſt of a conſiderable failing.

Lupo d'Uberti, according to the report of a modern Author, encreaſt his ſhame inſtead of excuſing his Cowardiſe, when he himſelf made a jeaſt grounded on the alluſion of his Name. Having ſurrendred a Caſtle which he might defend, he contented himſelf with ſaying, *That Wolfs did not like to be ſhut up.* But let's ſee whether *Dorante* can cite many perſons whom it is permitted to rally. *Dorante.*

Dorante. Pray then tell me, if you pleaſe, whether I may not rally people who are full of themſelves, who are conceited of their own merit; in a word, who are ridiculous, or intollerable through the extravagancy of their preſumption. Can you greatly blame me, if I enquire ſeriouſly of an hectoring Bully, whether he has killed no body to day; and entreat him to tell me what Captain is to be eſteem'd moſt after himſelf, *Cæſar*, or *Alexander*? Shall I ſpare an infinite number of People who carry the Fortune of the World in their hands, who promiſe employs, diſpoſe of places at Court, help Maids to Husbands, and Batchellors to rich Wives: who can tell what paſſes in all places; know what the King whiſper'd the other morning in the Queen's Ear; who talk only of Lords, Dukes, and Earls, and look upon it as a great

condescention to so much as cite the name of a Knight or ordinary Gentleman? Will you spare those who step first into all Fashions, and distinguish themselves by the magnificent Gaudiness of their Cloaths, being but of ordinary Birth, and as mean Fortune? May I not seem to admire the Points and Ribbands of one of these Gallants, and to make exclamations on every thing that I see? May I not affirm that his Cloath is too good to have been made in *Europe*? That his Peruke is longer by a Fingers breadth, than that of such a Lord's, and of a better colour, and sits better on him than that of the Count *de*——— does on him? Will you forbid me to tell him in his ear, that there is a most rich Stuff made in such a place, and that only the King and his Royal Brother have any of it yet? and that I esteem my self happy in having

having ſo luckily met with him before this wear becomes common? Shall I not laugh at thoſe Perſons who think they are full of Science, who approve of nothing, who condemn every thing, who ſpeak all Sentences, and explain ſometimes *Engliſh* into *Greek* to make it better underſtood; as he that pronounc'd gravely theſe words; *It is with reaſon that we call man a little World*; that is to ſay, *a Microcoſm?*

Will you not ſuffer me to deride a Covetous Miſer, whom an inſatiable greedineſs makes ſtarve with Cold and Hunger in the midſt of abundance? May I not tell him, that his money is no more his than mine, ſeeing he makes no more uſe of it? Would you have me love an odious Perſon, who contributes to the publick miſery; who keeps lockt up a Treaſure which would be uſeful in Trades, and who takes a ſecret

pleasure in seeing the poor suffer, that he may make the better Market of what he keeps in his Barns?

Cleonice. I confess the gentlest treatment which Covetous men can expect, is to be rallied; and I think it is with these sort of People that one diverts ones self most.

Philemon. You have, perhaps, heard a story of a man of this stamp, who was more covetous than *Plautus*'s *Euclio.* It is said that he had a prodigious heap of Corn, whence he pretended to draw a most considerable profit; when of a sudden the Rain which was much wanted came and destroyed his hopes. He would needs live no longer after this misfortune; he fitted a Rope to his Neck, and fastned it to a Beam of his Chamber, and throwing himself in a fury off the Chair he stood on, by mishap he threw that down,

down, which made ſuch a noiſe, that the people underneath came running up and beheld this Spectacle, and a Neighbour cut the Rope to ſave, if poſſible, this Wretches life. In fine, he was ſo carefully plied with proper remedies, that his life was recovered againſt his will. Endeavours were alſo uſed to compoſe his mind, and a certain Almanack was produced that promiſed ſuch ſtorms of Hail as would deſtroy all the Corn in the Fields. But he fell again into diſquiet, when he was told in what manner he was preſerv'd. Nothing would ſerve his turn but that his Rope ſhould be paid for, and knowing that his Neighbour laught at his folly, he got a warrant for him to bring him before a Juſtice to ſatisfie for the damage he did him in cutting his Rope.

Eraſtus. I have a Kinſman who has not hang'd himſelf yet, although.

though his Covetouſneſs is no wiſe inferiour to your Uſurer's My Kinſman is young, he has Birth, and Courage; and yet a baſe humour blemiſhes whatever otherwiſe is praiſe-worthy in him: I perſwaded him to ſerve in the wars, and the better to prevail with him, I ſet before him, that if he lived, he would be recompenſed; and that if he hapned to dye, he would find——You believe, perhaps, I told him that he would find honour; not at all, but that he would find an end of his expences, which a man is obliged to make during the courſe of his life. Our Miſer reſolved upon it, but when he was to buy Horſes, and provide the reſt of his Equipage, he ſoon renounc'd War; he told me he had rather retire to an Eſtate he had near *Paris*, and that he could ſubſiſt on an hundred things, whence Farmers drew a profit, which he pretend-

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ed not to let them have. To turn him from this deſign, I offered to make a Campaign with him at Sea, if he were willing to go; And he needed no Horſes nor Tents for this; and the Captains Table being at his Service, he conſented thereto, and we ſet out. It's not neceſſary to relate to you what our Naval Army did, I ſhall only tell you, that at our return, we found our ſelves at *Provence* in the beginning of Winter. We would needs enjoy the fine time of that Country, and therefore made a match of walking out with Ladies. One day as we walk'd in a Path ſeparated from a Meadow by a Ditch; we thought that this ſeparation was not great enough to hinder us from leaping to the other ſide, and enjoying a nearer Converſation with the Ladies. Our Miſer, being accuſtomed to ſparing, was ſo ſparing of his ſtrength, that he

he leap'd into the Ditch. The Ladies burſt out into a fit of loud Laughter, and I made what haſte I could to aſſiſt my Kinſman. I ſtoop'd as low as I could to draw him out thence, bidding him only give me his hand; this word affrighted him more than his fall; and looking earneſtly upon me, what would you, anſwered he me immediately, have me to give you? At theſe words I obſerv'd the fault I had committed, and explaining my ſelf in a manner more conformable to his inclination; Couſin, replied I, ſhall I give you my hand? With all my heart, anſwered he, dear Couſin; and having offered his, I drew him out of the Ditch, where I believe he would have ſtill lain had I not chang'd the expreſſion.

The Company having laugh'd at *Eraſtus* his Relation, they proſecuted their diſcourſe.

Dorante.

Dorante. You acknowledge then that one may deride a covetous man, and I ſuppoſe you will as eaſily grant, that we may jear thoſe perſons who imagine they are always ſick, who are continually taking Medicins, and who yet ſleep well, and eat better.

Beliſe. I know a woman who has a great deal of wit, and talks well when there is no mention of Sickneſs or Remedies. But ſhe gives very good diverſion, as ſoon as the Converſation turns on matters relating to health. I was ſaying ſomething to her yeſterday about her Husband, who is a very honeſt Gentleman, and after ſhe had allowed his good qualities, ſhe added, that he had one bad one, which ſhe could not cure him of; which is, ſays ſhe, that he is ſo obſtinate that he will take no Remedies? But why ſhould he take any, replied I, if he be well? How, ſaid ſhe, do you think it enough

enough to be in health, without taking Remedies for preventing distempers which you may fear?

In fine, when this imaginary sick body takes Medicins, she tastes it then, and says there is too much *Sena* in one, too much *Rhubarb* in another, just as we find fault with Broths being too hot or too cold. Her Physician in ordinary dyed not long ago, and her friends fixt another on her of a humour so frank and brisk, that instead of prescribing Remedies to her, he did her the displeasure to tell her, that she was in good health. She fell into a passion, and answered smartly to this honest Doctor, that if he would order her nothing, she knew where to find out others that would. The next morning she chose one, who regales her every morning with different Medicines to her content. It's not above three or four days ago that

that I was at her Houſe, and diverted my ſelf with hearing her talk of the ſeveral ſort of diſeaſes ſhe fear'd, and their particular Remedies. Her friends do never fail to ſend to know of her health, and a Lacquey of *Amaſia*'s being come on the ſame Errand; you may tell your Lady, anſwered ſhe, with a languiſhing Air, that I thank her for her mindfulneſs of me, but that my health is loſt, there falling a cold humour on my left ſhoulder which puts me to grievous pain. This Lacquey was no ſooner gone, but we ſaw the Princeſs *Demarata*'s Gentleman enter; he made ſuch another ſort of Compliment, but he had a different anſwer made him. I pray you, Sir, ſaid our fanciful Lady, to let the Princeſs know how ſenſibly I find my ſelf obliged to her, tell her that a grievous pain in my head has hindred me ever ſince yeſterday

from

from taking any rest. As soon as ever this Gentleman was gone, I look'd on the pretended sick body with amazement. Is your distemper gotten up into your head within this minute, said I to her briskly, or have you forgot that it is not a moment past that your illness was in the left Shoulder? Did I say it was in my Shoulder, answered she? Nothing more true, replied I; it's no matter, added our fancyful Lady, provided I said I was troubled with some great illness, it's enough, I need say no more.

Dorante. When I should leave to the Stage the representing the humours of these imaginary sick Persons, yet I may at least rally Lovers, and affirm that they have *Capricio's* that reach to extravagancy; but I shall make me too many Enemies, should I declare my self against so universal a Passion. Of six persons who hear

hear me there would be four who would murmur againſt me. But as for Gray-headed Lovers, I doubt not but you will deliver them up to me, and allow 'em to be ridiculous, when they creep to a young Wench who laughs at them and their ſuperannuated ſweetneſſes.

Philemon. What will you ſay of thoſe young hearts who feel the firſt ſtroaks of Love, with ſo much the more pleaſure, as not knowing it yet, they think themſelves not oblig'd to oppoſe it.

Dorante. Inſtead of rallying them for their Innocency, I would recount to them little Stories which might open their Eyes.

Beliſe. You make me remember how you droll'd with *Cleonice*, when her heart inclined to prefer *Eraſtus* before all his Rivals, when ſhe did not then know

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the Sentiments she had for him.

Dorante. To pass by this discourse, Is there any thing more pleasant, than to see the pains your Coquettes take to bring in new Gallants, and to pile hearts one upon another, just as *Erastus*'s Kinsman would please himself in heaping up money? Have you not a thousand times observed the continual perplexity of one of these Wantons, how to dress her self, and to keep all she thinks she has acquired? She speaks to one, looks on the second, and smiles on the third. This Theam is so large, that it is sufficient to deter a man that has talk'd enough already. I dare no more insist on the Railleries which one might make of jealous Persons. I shall content my self in telling you, that these last Fools are yet more ridiculous than others. They never fail to form

form imaginary Subject of their frenzy, when they cannot find any real. They ſee nothing in the Objects which they behold through their jealouſie, but what may relate to this paſſion, as we ſee all things yellow when we have the Jaundiſe. An Husband that takes notice his Wife is careleſs of her ſelf, thinks he is not loved by her; and if ſhe dreſſes, then 'tis to pleaſe others. I ſhould never have done, ſhould I deſcribe all theſe follies.

It's ſufficient to ſay, that a jealous Perſon poiſons every thing, and that inſtead of favourably interpreting things, for to ſet his heart at eaſe, he gives every thing ſuch a conſtruction as may encreaſe his diſquiet. Among his misfortunes, I obſerve one which is peculiar to him; which is, that a jealous perſon is derided inſtead of being pitied; although all other wretched people are uſually commiſerated. *Eraſtus.*

Erastus. What stories might one not tell of a jealous Person?

Cleonice. And what may one not say of a Coquette?

Erastus. Madam, be rul'd by me; let's not enter too far on such a nice Subject; how do we know but we shall make the world laugh at us? Perhaps we flatter our selves, and the world may know us better than we do our selves.

Cleonice. I'le not oppose my self against the common custom of the world; people may laugh as long as they will with all my heart, provided you continue always as jealous as you have been hitherto; and I continue to be as great a Coquette as you have found me since you knew me.

Philemon. Methinks we have spoken enough of Persons that one may rally, but I know not whether we may not add some-

thing

hing on the manner, after which civiliz'd perſons may rally one another.

Dorante. We have already ſaid, that if they do it, it muſt be finely and delicately, and to make the Converſation more agreeable. If you will, we will ſay likewiſe, that indirect Raillenies do pleaſe no leſs in an Entertainment, than praiſes which are given indirectly, have a grace in a Panegyrick.

Here's a tour which will not diſpleaſe you, it alone makes an indirect Raillery ſo much the more delicate, as it appears ſimple, natural, without affectation, and without malignity.

A certain Perſon of *Paris* whom I ſhall call *Liſicrates*, had nothing but what was obſcure in his birth and his life. However, a Son he had being gone into *Italy* very young, had got a great Eſtate at *Rome*, and ſent wherewithall

to

make plenty reign in his Family. The Father died, and a Nephew to whom he had left a good Portion, ſet up immediately for a Spark. It came into one of my Friends head to abaſe his pride, and to ſhew him that his Family was ſtill obſcure enough not to be known in its own Country. He found him in a company where the Converſation turn'd upon News. My friend was ask'd what he knew, becauſe he was a perſon of good intelligence; he told them what was talk'd of at *Verſailles*, and paſſing afterwards to Foreign Countreys, he reported with an Artificial Tone, *That the Letters from* Rome *inform us that* Liſicrates *is dead in this Town.*

Cleonice. Ah! *Dorante*, how this Satyrical ſtroak pleaſes me! how ſmart is it and ingenious! how it gives to underſtand, what your Friend would not explain!

Philemon.

Philemon. That which I like beſt, is, that the Nephew of *Liſicrates* could find no juſt cauſe to be angry. One might ſay that *Dorante's* friend gave only a bare acount of what he had read in a Letter.

Beliſe. I confeſs I ſhould ſooner give the name of a witty word, than that of a Raillery, to what *Dorante* has now related to us.

Eraſtus. This expreſſion is ſhort enough to be called a witty word, if it had I know not what of ſharpneſs in it; for a witty word ſhould more touch to the quick, and ſurpriſe, than Raillery.

Philemon. It's true, that Raillery is more extenſive, and that according to the opinion of an *Italian*, its ſharpneſs ſhould rather reſemble the bitings of a Lamb, than thoſe of a Dog.

Beliſe. There are *Raillers* which we may effectually com-

pare to Dogs, they make as great a noiſe as if they barked, they ſet upon people and bite them.

Eraſtus. The Cynical Philoſophers were too biting in their Railleries, and in their pretended witty words; but ſeeing we are on witty words, ſhall we do amiſs in examining wherein they differ from Raillery? I am jealous too that I am miſtaken in citing a pretended witty word, of *Lupo d'Uberti* for a Raillery. In effect, the alluſion he made to a Wolf, and the few words which comprehend his thought, would make one take what he utters for a witty Saying, if any but himſelf had ſpoke this Witticiſm.

Cleonice. Before we come to witty Sayings, ſhall we ſay nothing of groſs Raillery, having ſpoken enough of that which is delicate?

Beliſe. I am very glad you cenſure thoſe Balderdaſh Fellows, who

who imagine they are fine wits, when they retail out ſome ſorry equivocation, or trifling alluſion.

Cleonice. Beſides this Raillery you ſpeak of, is there not ſtill a groſs kind of Raillery among the mean people, ſuch as Porters and Carmen?

Beliſe. We muſt let them have their jokes too, and if they be ſuitable to men of their breeding and Converſation, no more can be expected from them.

Philemon. Theſe people have a very diverting way with them, which is, to give one another blows with their hands on their ſhoulders, and theſe with them are diverting ſtroaks.

Eraſtus. They feel 'em ſo, I ſuppoſe.

Beliſe. I think Raillery ſhould appear natural and without conſtraint, and the air of the Countenance, the tone of the voice,

and all the countenance of him who rallies ſhould be accommodated to the Subject of the Raillery.

Dorante. Except, if you pleaſe, when one pretneds to raiſe laughter, for then we ſhould appear cold and ſerious, the better to ſurpriſe by the joke, which muſt not be expected or foreſeen. *Saraſin* was admirable at this, and *Voiture* too. The Works of both ſhew what an happy Genius they had in rallying in an agreeable and ingenious manner.

But let's paſs to witty Sayings, ſeeing you deſire it, and the matter leads us thereto.

Enter-

Entertainment XII.

Of witty Sayings and Repartees.

Dorante. RAillery does not always include witty words; we may utter 'em (if we can) in all occaſions, and on all ſorts of Subjects; but they being more commonly uſed in Satyrs than in Panegyricks, let's begin with thoſe which we may regard as Railleries. They ſhould be cloſe, ſharp, and lively, and in ſome ſort like Epigrams. So that all thoſe pretended witty Sayings which are long, and include a great Morality, are rather Maxims and Sentences, than witty words; I am ſure they reliſh not well with *Cleonice.*

Cleonice. You may anſwer for me. You know the averſion I have to hear cited with a grave

tone, a Sentence or a Proverb. I leave theſe Expreſſions to old grave Citizens, or to ſome Doctors who are over-run with an exceſs of *Greek* and *Latin*. I have over obſerv'd, that Courtiers and fine Wits, who underſtand the World, ſpeak with leſs ſwelling, and in a more eaſie manner.

Dorante. You will not then be over fond of a Moral Saying of *Charles* the 5*th*. which the *Spaniards* take for very Witty. This Emperor ſaid, *That the Counſellors of State were the Princes Spectacles, but that thoſe Princes were very unhappy that needed them.*

Eraſtus. I not only prefer an Anſwer of *Lewis* XII. before this Sentence, but I acknowledge I am charm'd with it, I find a more exact Senſe in it than in *Charles* the 5*th's* Maxim, and I admire the generoſity of its Morality. Theſe Ladies without doubt know, that

Lewis

Lewis XII. was a Branch of the Houſe of *Orleans*, which had had bloody Bickerings with that of *Burgundy*; and perhaps they know already what I am going to ſay. When *Lewis* XII. was on the Throne, one of his Courtiers joyfully told him, *Sir, you have now the Power to be revenged of your Enemies. No, no,* anſwered this generous Prince, *it is not for a King of* France *to remember the Injuries offered to a Duke of* Orleans.

Cleonice. I like better theſe Noble Sayings, than thoſe of the Ancients, which I have heard ſo greatly commended. And truly many of 'em do not over-pleaſe me, I cannot tell whether it be my fault or not.

Dorante. However, we muſt do juſtice to the great Men among the Ancients. If their fine Sayings appear to us flat, it is becauſe we enter not into thoſe Intereſts

which made them speak them. They are no more enliven'd by the persons who utter'd them. They may have lost some of their beauty by the Translation which has made you understand them, and they are found void either of the allusions or of favourable conjunctures which upheld them.

However, Madam, the Circumstances which I now remark'd, hinder not, but that there remains from the Ancients, an infinite number of great Sayings, with which you may be satisfied. But very likely you have not been much delighted with the Language of *Amiot*, when you have read the Tracts of *Plutarch*, call'd, The *Notable Sayings of Princes, Captains, &c.*

Philemon. I fancy this famous Author chose rather to relate the notable Sayings of the *Lacedemonians* than other Greeks, because they spake at *Sparta* in a more concise

conciſe manner, and that theſe kind of expreſſions do more properly belong to what we call witty Sayings.

Eraſtus. And therefore the learned give too ſtrict and ſhort ways of ſpeaking the name of *Laconic ſtile.* Theſe Ladies will pardon me, I hope, for uſing this word *Laconic,* altho' it only means *Lacedemonian.*

Beliſe. My ignorance reaches farther, and I confeſs I know not what means the word *Stile,* altho' I uſe it every day, and hear other people talk of it too. *Dorante* ſhould tell me what this word does ſtrictly ſignifie.

Dorante. You know perhaps, That Ink and Paper are of modern Invention. The Ancients made uſe only of Tables of Wax, or the Bark of Trees, and thereon engrav'd with a Pencil, which they call'd *Stile,* as we write with a Pen on Paper. So that by a figu-

rative way of ſpeaking, they ſaid a *Fine Style*, as we ſay a Fine Pen, when we ſpeak of the Writings of a good Author.

Beliſe. I am very glad to be inform'd of a word which is of ſo common uſe. *Cleonice* may now talk of her *Lacedemonians* as long as ſhe pleaſes.

Cleonice. I declare to you, that as to what regards this Converſation, the *Lacedemonians* are not ſo much mine as you think for. I am not ſo much pleas'd with their notable Sayings as their notable Actions. However, I acknowledge I have remark'd an Anſwer which is of good reliſh to me, though I cannot tell how you will like it.

A man of *Sparta*, being at Table at the ſame time with a *Perſian*, fell upon a diſcourſe of war, which was likely to be between the two Nations. The *Perſian*, proud of being under the Govern-

ment

ment of a Monarch who was called the Great King, and who held a vaſt Empire, would fright the *Greek* by giving him to underſtand the Power of his Maſter. *We ſhall have an Army ſo numerous*, ſaid he, *that the Arrows which we ſhall draw will darken the Sun.* The *Lacedemonian* taking nimbly his turn to ſpeak, without any Commotion; *So much the better*, ſaid he, *for then we ſhall fight in the Shade.*

Eraſtus. That which a Captain of this warlike Nation, anſwer'd, appears to me worth relating; *The* Lacedemonians, ſays he, *never ask whether the Enemy be numerous, but in what place they be.*

Beliſe. I would willingly know wherein conſiſts the beauty of notable Sayings?

Philemon. There needs only an Equivocation to make a jocoſe ſaying.

Beliſe.

Beliſe. And oftner to make a pitiful quibble.

About two Months paſt I was extreamly ſurpriſed with one of theſe Quodlibets. I was in the Country, where ſome of the women of the Neighbourhood came to ſee me. There was a young one who bore away the Bell for wit, ſhe ſpake much, and laught yet more, and was mightily ſtored with Quibbles.

Cleonice. It's uſual with theſe Quiblers to ſay, that a Scrivener is an obliging man, by reaſon of the many Obligations he makes.

Dorante. There was heretofore at Court a man who paſt for a pleaſant Companion, but I queſtion whether his fancy would be ſo much approv'd of by the Court as it was by the City. You may judge of him by his Quibbles. An Abbot, who had perhaps more Ambition than Merit,

rit, would needs pretend to be made a Cardinal. He went to *Rome* for this purpoſe, but having taken wrong meaſures, he returned little ſatisfied with his Voyage. At his Arrival he went to make his Court, and appearing indiſpoſed with a great Rhume, he was ask'd whence proceeded this indiſpoſition? *Do not you know*, anſwered our witty Gentleman, *that he came from* Rome *without an Hat*?

Eraſtus. I have heard you tell another ſtory of the ſame Courtier. He came from the Camp, which held a Town beſieg'd, and which we did not take: This rare Wit was then ſent to the King to give him an account of the condition of the Place and Army; ſo that all the Court was very earneſt in demanding News of him. *What ſay you of the Siege*? ſay they. *That ſhe is very well, and begins to riſe*, anſwered he.

Philemon.

Philemon. I know that *Erastus* has an Aversion to Quibbles, and that the other day having quietly heard *Timocrates* utter many of them, he seem'd at last to be angry at him for them. Now for my part, I am for letting them pass, and think my self obliged in some sort, to those persons who endeavour to divert me, although they prove not always fortunate in their undertaking. But I could never endure in History, that great men should make use of an Equivocation to break their word. Can we excuse that Captain, who by a Truce grants that no acts of Hostility shall be exercis'd for eight days, and immediately after shall send out Parties every night to ravage the Enemies Country?

Cleonice. He may take this for a Warlike Stratagem, yet all the world will condemn his breach of

of Faith. We may call things how we will, but that will not hinder us from being infamous, if we under pretence of a Treaty, ſurpriſe our Enemies. I much blame your Captain, but do more deteſt the cruel perfidiouſneſs of a *Turk* towards a *Venetian.* The latter of theſe ſurrendred himſelf, and the Capitulation bore, That his Head ſhould be ſafe from all miſchief. His Enemy had him no ſooner in his power, but he made him be ſawed aſunder in the midſt of his body. In the exceſs of his pain, the Chriſtian invoked Heav'ns Vengeance againſt ſo cruel a treachery. And the Infidel anſwered him, with a malicious ſmile, that he had no reaſon to complain, ſeeing his head was not touched.

Philemon. Have you obſerv'd one thing which I now remark? which is, That deſigning only to examine what may pleaſe

in

in Converſation: We are gotten inſenſibly to Examples, wherein there are more Moral ſtr oaks than Maxims which reſpect an Entertainment. May we not be told that we vary from our Subject, and that we ſhould retrench theſe digreſſions?

Dorante. I confeſs that a melancholly Univerſity Logick chopper might form a Quarrel hereupon, and charge us home with our digreſſions, requiring a Converſation dry, ſervile, and tireſom. But as to us who have a different relliſh, we will allow our ſelves this liberty; and when any Hiſtory or Tale may ſerve to recreate the auſterity of Precepts, or make us more exact and cautious, we will gladly entertain it. Thus being inſtructed, if we are to make a Truce for eight days, we will take ſuch meaſures as not to be deceived, we will expreſs that it ſhall be for

for eight natural days of twenty four hours, wherein the nights ſhall be comprehended. But inſtead of troubling our ſelves with juſtifying our citations, it's enough to alledge that they pleaſe us; and if *Philemon* has any ſcruple hereupon, let him ſend it to ſome muſty Pedant, and let him be pleaſed with us, as heretofore. I am ſo ſure that he will be ſo, that I will reaſſume the diſcourſe where it was broke off.

Here's an equivocal word which heretofore ſurpriſed the whole world; or rather, here's a ſubtlety of extraordinary conſequence. You know, that of the *Scipio's* there were two that bore the name of *African*; that the firſt vanquiſh'd *Hannibal*, and that the other deſtroyed *Carthage*. This laſt, the better to ſubdue Enemies who were ſo terrible to the *Romans*, made uſe of an Equivocation,

cation, or rather of a distinction which you will not find worthy of so great a man. The *Carthaginians*, finding themselves too weak to hold out long, offered to capitulate and surrender their Town; and *Scipio* promis'd them there should be no hurt done to their City. But scarce was he Master of it, but he caused the Fortifications of it to be destroyed. The *Carthaginians* cried out, that the Faith of the Treaty was violated; but for all that, *Scipio* failed not to level their Walls and Towers.

He endeavoured afterwards to justifie himself, and shew that he had not broke his word. He represented to the *Carthaginians*, that the *Romans* did not confound the names of Town, and City. That the Body of the Citizens formed the City, and that the Walls and other Edifices composed the Town. That he should have been displeased

pleaſed had the Inhabitants been ill treated; but more diſpleaſed, had he left the Walls and Fortifications entire, which could be of no uſe, but only to raiſe a Jealouſie in the *Roman* People.

Eraſtus. I like not theſe Artifices to deceive People, and can yet leſs allow it in great People. But as for the diſtinction you now ſpoke of, I think it has been always uſed, and will be ſtill ſo.

The *Athenians*, fearing to be beſieged, and ſubjected by the *Perſians*, conſulted the Oracle on the Reſolution they were to take; it was anſwered, That the City muſt depart the Town, and ſave it ſelf by wooden Walls. So that it was interpreted, that the Citizens ſhould abandon a Town, which was not ſtrong enough to ſecure them; and that they ſhould get on board their Ships, to flie from the danger wherewith they were threatned.

There

There is no body in this Room, but has heard talk of *Paris* in this double Senſe. When we mean the Town, we ſay that *Paris* is every day embelliſhed; and when we ſpeak of the Inhabitants, the Body of which makes what the Ancients called City; we ſay, That all *Paris* is walking in the Park; That all *Paris* is gone into the Country in the beginning of Autumn.

Philemon. A man may ſpeak a witty thing in making an alluſion; as when we ſport with words which refer to one another, when they are repeated, or the Senſe of them varied.

When the Marſhal *de la Meilleraie* was Grand Maſter of the Ordnance, there were ſeveral Latin words engraven on the Cannon which we may explain in theſe terms.

Here's the Key, when the Door is refuſed. *Beliſe.*

Beliſe. I like this alluſion, and I find it grounded on a double refuſal which may be made.

Cleonice. And I take a Cannon to be a terrible Key.

It's true, according to *Rablais*, that there is nothing more aperitive.

Philemon. Here's a ſporting with words of another nature. It's ſaid that a Souldier having not been orderly paid, had the inſolence to complain, in this manner to one of our Kings: *Sir, three words; Money, or diſcharge.* The Prince, who was merciful, contented himſelf in returning this anſwer: *Souldier, four; Neither one nor other.*

Eraſtus. Shall we ſay nothing of Repartees, when *Anacharſis* furniſhes us with ſo good an Example? This famous Philoſopher was a *Scythian*; and a *Greek*, who had no other merit but that of being born in *Greece*, looking

looking on him with envy, I acknowledge, ſaid he to him, that the world has ſome eſteem for thee; but it muſt be granted, that there is nothing more barbarous than thy Nation. *Very well*, ſaid he; *Then I am the Honour of my Countrey, and thou art the Shame of thine.*

Cleonice. A Marqueſs who has ruin'd his Family, had the other day a bickering with one of his Neghbours, who is a thriving Perſon, and has lately bought a conſiderable Office. *Is it for you*, ſaid the Marqueſs, *to contend with me, who begin your Family? I begin mine*, ſaid he, *but you end yours.*

Eraſtus. This brings to my mind two Anſwers which you'll find are very ingenious; the firſt is of *Phyrrus* King of the *Epirots*, who being demanded which was the beſt Player on the Flute, *Python* or *Cephiſus*? Polipercon *is the*

the greateſt Captain, anſwered he; giving to underſtand that he was to judge of men of War.

The other anſwer is of Count *Maurice* of *Naſſau.* A Lady entreated him to tell her who was the firſt Captain of the Age? Count *Maurice* was unwilling to ſpeak his mind on ſo nice a point; his Modeſty did not permit him to name himſelf, and his Merit would not permit him to part with an Honour, of which he was worthy; ſo that ſeeing himſelf ſtraitned, *Madam,* anſwered he at length, *The Marqueſs of* Spinola *is the Second.*

Philemon. I like this turn, and I think this ſecond Anſwer is more ingenious than that of *Phyrrus*; the words of this Prince are one of theſe notable Sayings, which has more Morality than Sharpneſs of Wit, as well as that we have related of *Charles* the *5th.* and *Lewis* the *12th.*

I believe our discourse would last a great while on this Subject, if we wou'd relate whatever comes into our minds hereupon. It's better to take Coach, and go to the new Opera, for I have taken places.

Scarcely were orders given to make ready the Horses, when *Eraſtus* reaſſumed the diſcourſe in theſe terms.

Eraſtus. It muſt be acknowledg'd that *Philemon* has thought of a very agreeable thing. Every thing is new in the death of *Achilles*, and I do not queſtion but there will be great croudings to ſee it the firſt time of acting. But whilſt things are getting in a readineſs, would it not be better to take up our diſcourſe again on witty Sayings and remarkable Anſwers? And beſides, do we not ſee that therein is to be found a continual variety, which cannot but pleaſe?

Dorante.

Dorante. I am ſo much of your mind, that I'le tell you of an anſwer worthy of *Alexander*. *Darius* ask'd a Peace of him, and offered him half of *Aſia*, together with Ten Thouſand Talents. *Parmenio* charmed with ſuch an advantageous offer, *Sir*, ſaid he to his Maſter, *I proteſt, were I* Alexander, *I would gladly accept of theſe offers : And I too, if I were* Parmenio, anſwered he.

Cleonice. How ſparkiſh are theſe words, and how worthy of *Alexander*, of a Conqueror that will not terminate his ambition, but by the compaſs of the whole earth?

Beliſe. I ſhall admire as long as I live the ingenious anſwer which the Queen of *Siracuſe*, *Gelon*'s Wife, made. This Prince had a Breath ſtrong enough to incommode thoſe that came near him, his Favourite thought him-

ſelf oblig'd to give him notice of it; and this Prince, angry that the Queen had never ſpoke to him of it, complained very much to her about it. How, (anſwered ſhe, with a ſurpriſe, with which I am extreamly taken) is it not the ſame with all other men?

Cleonice. This ſimplicity gives a great opinion of the Virtue of this Princeſs.

Philemon. But before we end this diſcourſe, ſhould we not have ſome Modern Inſtances? I profeſs I prefer 'em before the Ancients; and it is certain every body is more concern'd in them. Here's one then with which our Ladies perhaps will not be too much ſatisfied.

'Tis not above two or three years paſt, ſince a gallant man, whom we all know, and whom I ſhall call *Themiſtus*, became——

Beliſe. Ah! *Philemon*, I ſhall never

never forgive you this beginning of your Recital.

Philemon. I have committed a great fault then in few words, ſeeing there is no hopes of pardon for me. But may I be ſo bold to ask wherein I am ſo culpable?

Beliſe. Did not you ſay that you preferr'd the Modern Examples before the Ancient?

Philemon. I ſay ſo ſtill.

Beliſe. And have you not added the reaſon, which is, that we are nearer concern'd in what touches the Perſons of our acquaintance, than in things which reſpect only Perſons who have been dead ſeveral Ages?

Philemon. Moſt certainly.

Beliſe. Why then do you give a fantaſtical name to a man whom we know? Are you afraid we ſhould hearken too attentively; or that we ſhould take too great a part in the adventure which you are minded to relate?

Philemon. You ſay well, that I ſhould not have this fear, when I ſhould have nam'd the man whom you know. My diſcourſe would not be ſo touching, as to produce ſo good an effect; but to ſpeak freely to you, I was apprehenſive leſt I ſhould raiſe raiſe up two Enemies againſt my friend. I believ'd that *Cleonice* and you would not fail to inſult over him, in reſpect of an opinion he is prejudic'd with, and which I am aſſur'd you'll both of you condemn before the world.

Beliſe. How! before the World! what will you encreaſe our faults, by accuſing us of diſſimulation? What opinion then is this of your Friend's, let's know it?

Philemon. You ſhall know it, if you'll let me go on without interruption.

Beliſe. Say what you pleaſe, I ſhall not ſo greatly heed you,

as

as to raiſe any more queſtions.

Cleonice. Am I no body? Am not I a woman? May I not have a little curioſity, though *Philemon* blame me for it?

Philemon. To repair the fault I have committed, I'le lay aſide the ſtory I was going to tell you.

Cleonice. Not ſo, if you pleaſe, for that will be worſe; go on with it, pray.

Philemon. I'le tell you then, to ſatisfie you, that *Themiſtus* was carried into the company of a young Lady, whoſe ſight ſtruck him with great admiration. *Celimene*, let me ſo call her if you pleaſe, had but a very mean Fortune, with an extraordinary beauty, ſo that *Themiſtus*, who had immenſe Riches, made ſerious reflections on this ſudden and violent engagement. He could take no reſt, He found himſelf in a perpetual agitation,

and fear'd above all, leſt his paſſion, which he felt ſo violent in its beginning, would lead him, in fine, to the ſatisfying his deſires, to the prejudice of his Fortune.

He reſolved to baniſh from his Soul ſo dangerous a tenderneſs, he oppoſed it all he could; and finding he could not immediately overcome it, he called in a ſentiment of Glory to the aſſiſtance of his Reaſon. He had the ſtrength to part far from what he loved, and to go a Volunteer into the Army; but he returned thence more amorous than he went. He viſited his Miſtreſs with greater joy, and a ſtronger deſire; then blaming himſelf for his weakneſs, he made a ſecond effort, and undertook a ſecond Voyage, which was into *Italy*. He would try whether the divertiſements would appeaſe thoſe inquietudes which the perils and fatigues could

could not allay, but the *Carnaval* of *Venice* was as little conducive to that purpoſe, as the Siege of *Buda*. Our *Themiſtus* appear'd to me at his return more ardent and paſſionate than ever. My dear *Philemon*, ſaid he, I lead a wretched life, I cannot forget *Celimene*, I have her always in my thoughts, and I ſee her continually before my eyes with all her Charms. *In fine*, added he, and this was his ſaying, *In ſhort I muſt marry her, that I may ceaſe thus to love her.* He married her in effect, and fifteen days of Marriage changed his violent and tumultuous Love, into a ſweet and delightful Friendſhip.

Eraſtus. I profeſs I like the ſaying well, and let the Ladies take it how they pleaſe.

Cleonice. We cannot do better than follow a Maxim which you approve.

Beliſe. Your Friend was not ſo eaſily drawn into Marriage as my Uncle, who is married again lately. His Children made great complaints to him on the reſolution he had taken of giving them a Mother-in-Law: They beſought him to tell them wherein they had been ſo unhappy as to diſpleaſe him, and entreated him to let them know what it was that offended him? *I am ſo pleaſed with you,* anſwered he, *that I only marry again to have other Children like you.*

Cleonice. I am much miſtaken if your Couſins took this for a good ſaying.

Dorante. You know that the illuſtrious Perſon who has given ſuch fine Converſations to the Publick, yet was more pleaſed in doing a good Office, than in making a fine Book; ſo that you will not be ſurpriſed, if ſhe uſed her moſt earneſt endeavours in begging

begging an employ for a young Gentleman who had been recommended to her. The thing depended on a great Lord who was one of her friends, and to whom ſhe ſaid a thouſand good things of the perſon whoſe intereſts ſhe proſecuted. The great Lord examined the perſon, he found him very fit, and that he wanted not ſenſe; but he anſwered, he ſeemed too young for the buſineſs he was recommended. *How, Sir,* anſwered our generous Friend, *will you reproach him with a fault, which we every day correct but too much againſt our wills?*

At the ſame inſtant as *Dorante* had ſaid this, word was brought that all was ready; the Company immediately aroſe, and ſet out to go to the new Opera. They ſaw it with a great deal of ſatisfaction; but the application which *Dorante* had to it, hindred him not from examining more

than once *Liſidor*'s Countenance.

He was deſirous to obſerve the effect which a ſplendid ſight might produce in the mind of a young man who had never ſeen the like. *Cleonice* conſulted *Lindamire*'s eyes for the ſame reaſon, and took notice that ſhe and *Liſidor* concealed one part of their ſurpriſe. That they ſometimes ſpake, that they look'd on the People of Quality which were in the Boxes; in a word, that they did not like thoſe great wonderers, whoſe ignorance is the only cauſe of their aſtoniſhment.

As ſoon as ever the Curtain was let down before the Theatre, *Cleonice* and *Beliſe* turn'd themſelves towards *Dorante*, and ask'd him how he liked what he had heard and ſeen?

Dorante. I dare not give you my opinion of an Opera which I have but once ſeen. It's true

I ſhall ſoon have an opportunity to ſatisfie your curioſity. *Philemon* has given the firſt ſight of this Opera to *Cleonice*, *Liſidor* ſhall give the ſecond to *Lindamire*; and perhaps he will admit us to bear him company.

Cleonice. Having ſaid enough about this Opera, I would willingly have *Dorante* tell us in general, whether one may reprehend any one before people; and after what manner we may ſpeak of a work that is criticis'd in a Company?

Dorante. I am of opinion that we ought to be very reſerved in theſe occaſions, but ſeeing you will have the Converſation turn on this Subject, inſtead of excuſing my ſelf, I will be the firſt to tell yon my opinion of it.

Enter-

Entertainment XIII.

Whether it be fit to reprehend any one in Converſation.

Dorante. THere are every day to be ſeen in Companies ſo many perſons who commit faults, in reſpect of language, or good manners, that it will be an endleſs work for any man to ſet about correcting them. Were it not better for men to be eaſie in Converſation, to ſpeak, and to let others do ſo too, than to be perpetual dictators, to quarrel with people about words, to top every body, and ſtrive only to run all others down? I ſhould be greatly troubled, ſhould *Liſidor* (he will let me cite him) fail in any eſſential point in Converſation; and my Remedy would be to take up the

the diſcourſe, to enter on the opinion which he ſhould be of, or to mention the expreſſion which he ſhould have uſed; yet I would not direct my diſcourſe to him, leſt I put him in confuſion, and make a Fault obſervable, which perhaps one part of the Company took no notice of.

Cleonice. If one of your Friends, talking in Company, ſhould uſe a manner of ſpeaking little exact, or contrary to Cuſtom, would you rather chuſe to leave him in his error, than make him know it?

Beliſe. For my part I believe it were fit to reprehend him.

Dorante. You might do it, yet with great caution, and moderation. If the Friend, you ſuppoſe, had a mind to buy Horſes, and that he ſaid, *I deſired* Eraſtus *who knows Horſes*——I would not interrupt him, and demand pertly of him, *what Horſes does he know,*

know, Coach Horſes? On the contrary, I would make him note his fault, in ſaying thus; *You cannot do better than to addreſs your ſelf to* Eraſtus, *no body underſtands Horſes better than he does.*

Should any one interrupt me unſeaſonably, and with little Civility, in theſe terms; *What is that you ſay there, I do not know what you mean, and yet I may ſay I underſtand Engliſh well enough?*

I do not ſpeak as I ſhould do then, would I anſwer him, without ſhewing any diſcompoſure; or I would repeat again the ſame thing more at large, and in a clearer manner. I do not doubt but this moderation would produce two good effects. It would gain me eſteem, and might ſoften the ſharp humour of the perſon who controul'd me.

Eraſtus. But ſhould you have a work given you to examine, would not you freely ſpeak your opinion of it? *Do-*

Dorante. You will not be againſt my making a diſtinction on what you demand. Should I be thought able to give good advice, and a Manuſcript were put into my hand before it went to the Preſs, I would ſpeak ingenuouſly what I thought of it; and ſhould think my ſelf unworthy the confidence put in me, did I deal in another manner.

Thus you ſee, I am not always ſo complaiſant as you have taken me to be. I will tell you too moreover, that it is not long ſince that an Author found me as untractable in matter of Sonnets, as *Moliere's* Miſanthropos. He ſhewed me one full of *Antitheſes*, wherein a Lover complained of the death of his Miſtreſs; I could not bear with all his juglings, and impatiently interrupting the Reader; how, Sir, ſaid I to him, will you have this man amuſe himſelf in ſporting with words, inſtead

ſtead of bewailing his misfortune? This is ſo beſide the ſubject, that I doubt I ſhall not have patience enough to hear it out to the end.

Eraſtus. Let me tell you a ſtory of a young Author, who came from a little Town of *Guienne* to *Paris*, for the printing a Piece for which he thought to gain the admiration of the Univerſe. One of his Friends adviſed him to addreſs himſelf to ſome ingenious man, and conſult him before he expoſed his Book to be criticis'd by the publick. This Country Author would by no means yield to this at firſt, thinking this advice fruitleſs for a Poem which had been approved in his Country, but at length he permitted himſelf to be led to *Chapelain*, apparently to acquire eſteem for it, rather than to admit of corrections. He told him he came to ſhew him an Epic Poem he had made

at

at home, and that he would gladly hear ſo great a Maſter's opinion on his Work. To ſpeak freely, anſwered *Chapelain*, you are to be commended for having undertaken ſo difficult a work at your Age, and in a Country ſo far from all aſſiſtance, which one might have at *Paris*. Sir, replied the Author, I will dedicate this Poem to the Mareſchal *d'Albret*. You cannot make a better choice, replied the complaiſant *Chapelain*, the Mareſchal is a man of wit, and he is Governour of your Province. You will be near a *Mecenas*, who will reliſh your Writings, and give you his protection. After theſe words the Manuſcript was opened, and the young Wit read about 50 or 60 Verſes. This beginning was wide, and had no coherence with the Subject, ſo that *Chapelain* telling him, I ſee, Sir, you have thought fit to treat of things at firſt in general,

general, to deſcend afterwards into particulars which more cloſely relates to your Subject. Ah! Sir, cried the young man, what ſatisfaction there is in conſulting a perſon like you, you know already the ſcope of my Poem, as well as if I had read it all to you.

No ſooner was this ſaid, but people came in, the lecture broke off, and our Author went out. He was ſo well pleaſed with the Viſit he made, that turning himſelf towards him that had introduced him, you muſt acknowledge, ſaid he to him briskly, that no firſt Book had ſo great ſucceſs; I do not ſee how, anſwered his Friend, you can ſay that a Poem has ſucceeded before it comes abroad into the world, unleſs you do as the Marqueſs *Moliere* ſpeaks of, who lik'd the Play before the Candles were lighted. To ſpeak ſincerely, Monſieur *Chapelain* has too great indulgence, and if you will

will be ruled by me, we will conſult ſome one that has leſs.

They then went to the Abbot *d'Aubignac*, and after the accuſtomed Civilities were paſt, the young man told him that he had made an Epic Poem. So much the worſe, replied the Abbot briskly, for I am ſure you know not what an Epic Poem is, ſeeing that at your age you ſet about a thing which the moſt conſummate Learned Men dare not undertake. This boldneſs ſhews me better than your accent from what Country you come. But, Sir, replied the Author, with aſtoniſhment ſufficient, I compoſed this Work only to dedicate it to the Marſhal *d'Albret*. You could not worſe addreſs your ſelf, replied the Abbot. Do not you know that the Marſhal *d'Albret* is one of the fineſt Wits we have? That he loves to rally, and that he will laugh at you and your Poem? He being

ing Governour of our Province— For this very reason, replied impatiently the Abbot, you ought not to lay your self open to him, and expose your self to be the laughingstock of your Country. But, Sir, replied again the young man, you speak of faults, without having seen any, hearken, if you please, and you may better judge afterwards; he took then immediately a Sheet, and read it, without allowing the Abbot so much time as to interrupt him. But before he came to the sixth Verse, the Abbot *d'Aubignac* being tyred with hearing it, said with some sharpness to him, I would gladly know, Sir, says he, whether this be the beginning of a work of Piety or of a prophane piece, of an History or Fable? But, Sir, a little more patience, till I—Pray tell me not of patience, answered the Abbot, *Virgil*, who perhaps knew as well as you the

Rules

Rules of an Epic Poem, ſays immediately, that he ſings the great actions of that Hero who came firſt from the *Trojan* Shores into *Italy*.

The young Author, being as it were Thunder-ſtruck, goes to *Chapelain* to comfort himſelf. Sir, ſaid he to him, I am lately come from the moſt intollerable Critick in the world, who is the Abbot *d'Aubignac*, who would not ſo much as ſuffer me to read ſeven or eight Verſes of my Work. He told me my beginning was not worth a ſtraw, and that it had no relation to the Subject. I believe, anſwered *Chapelain*, that Monſieur the Abbot *d'Aubinac* is not wholly in the wrong; but however, the buſineſs is not paſt remedy, you can make another beginning, and keep that of your Poem for the firſt Work you ſhall make.

Cleonice. I like this management of beginnings, and I find no leſs agreeable this oppoſition of an exceſſive

ceſſive complaiſance, and a ſeverity that proceeds to extremity.

Philemon. I did not believe *Chapelain* of this humour, and I have had a very different account of it, from that which *Eraſtus* gives us. I was told that the deceaſed Count *de Fieſque*, coming from the Play, met *Chapelain*, and told him he had been greatly diverted with the ſight of a Play he named him. Is it poſſible, Sir, anſwered him *Chapelain*, that ſo great a man as you, and who has ſo great wit, can behold with pleaſure a Comedy wherein the Characters are not upheld, wherein the Actors come and ſpeak, without knowing why, nor how; and, in fine, wherein there's not the obſervation of the leaſt Rule? The Count was for reviewing the ſame piece with a greater application. He conſidered better of it, and went afterwards to *Chapelain*, pray, ſays he to him,

reſtore

reſtore me my ignorance, I was greatly diverted with the Play before, but now I take no delight in it.

Dorante. It is certain, that for our ſatisfaction, it is neceſſary we ſhould behold ſometimes the Plays on the Theatre with indulgence. Can a man divert himſelf with *Harlequius*'s Emperor of the Moon, if in entring he leaves not his ſound ſenſe and Rules at the Door?

Philemon. Hereunto we may add, as I have already ſaid, that it is dangerous being too complaiſant, or too ſevere in the advices one gives. The Abbot *d'Aubignac* was perhaps the occaſion of the young man's leaving *Paris* and his Studies; and on the other hand *Chapelain* might induce him to apply himſelf thereto with too great negligence, and without ſucceſs.

They enlarg'd themſelves no farther on this ſubject, and the company judg'd it late enough to depart. *Eraſtus*, *Philemon*, *Cleonice*,

nice, *Beliſe*, and *Lindamire* went out, and return'd home.

A ſmall time after *Dorante* and *Liſidor* ſupt, and ſtill entertain'd themſelves on the care which was to be obſerv'd in reprehending and criticiſing in Company.

Dorante. I believe a man ſhould be leſs haſty to anſwer, when his advice is askt in relation to manners, and the ordering of ones life. Beſides the preſumption we ſhew, when we give over haſtily theſe kind of advices, it ſeems as if we were ſure of the Event, and that we may be juſtly reſponſible, when the ſucceſs anſwers not expectation. So that we muſt let others ſpeak, eſpecially if they have more experience than we, and let us not give in our opinions before we are askt more than once. If we be oblig'd to anſwer, let it not be too affirmatively, let us modeſtly utter the reaſons which uphold our opinion,

on, and ſhew we not in our Countenances, nor Diſcourſes, an air of Confidence, which may make us appear full of our ſelves. I know you are not of an age to be conſulted, and there is little likelyhood that Old Men will need your advice, but young Perſons may require it, and others too hereafter. Moreover I do not keep ſtrictly to the giving you preciſely the Precepts ſuitable to you; it will do you no hurt to know others, to the end that minding the perſons who obſerve them, you will come the better to know the World. I doubt not but you are ſatisfied with the Company you have ſeen, they are extraordinarily well humour'd and ingenious. You have taken notice how free they are, and remote from all conſtraint and affectation; you have ſeen nothing but what's eaſie, natural, and ingenious in what they ſay; it is this Air you muſt imi-

tate, if you will pleaſe in Converſation.

Liſidor. I would willingly know wherein it conſiſts; methinks it is very apparent, yet is hard to ſay preciſely what it is.

Dorante. You have reaſon, and I know not whether I can ſatisfie your Curioſity.

Entertainment XIV.

Of the Air which it is fit we ſhould have in Converſation.

Dorante. BUt inſtead of entring on a preciſe definition of a word, let's rather examine what may regard Converſation in general. Your principal deſign is to pleaſe in the Converſation of the World, let's therefore ſee what may contribute to this Deſign.

It is a great advantage to have

a gallant Air, but it is an advantage which a Man can acquire but imperfectly by his endeavours. Nature muſt begin it in us, and we muſt afterwards cultivate theſe favourable diſpoſitions. We may polliſh them, and perfect them by frequenting perſons who have already this Air, if we imitate them in their Converſation, and manner of behaviour.

Liſidor. Is it not ſufficient to pleaſe in Converſation, that we are able by our good *Meen* to give weight and reliſh to our words?

Dorante. A good Meen alone does not always produce this good effect; we ſee every day Country People, who are well ſhaped and of a good aſpect, and yet are in no wiſe agreeable company. The Air I ſpeak of, is the Soul of a good *Meen*; without this Air, it is very difficult to pleaſe; it is this gallant and polite Air, which ren-

ders every thing pleaſing. It's ſeen on the Countenance, in Diſcourſe, Cloaths, at Table, Houſe-hold-ſtuff, Equipage, and even in Buildings. Moſt young People ſtrive to out-do one another in Gallantry, but they are leſs gallant than they think for. They do not moderate themſelves enough, and their heat makes 'em carry things too far. The air of Politeneſs we ſpeak of requires ſweetneſs, and young people have I know not what that is brisk, which does not agree with the Character of a gallant man. You have obſerv'd that they are commonly too haſty in taking up what is neweſt in Modes, and that they ſeldom fail of going beyond the bounds which a gallant man ſhould preſcribe. Inſtead of a well contriv'd ſuit, they are for laying on the heavyeſt Lace or Embroidery they can get. If they give a Treat, they proceed to excеſs, and for their Equipage they

are

are not contented with what's neat and fit, they add more Splendour than their Quality or Eſtate requires. They think of nothing but diſtinguiſhing themſelves hereby, far from regulating their expence by their Revenue.

Neither muſt a man, to render himſelf agreeable in Converſation, utter only ſubtle things, or out of the common Road. It is not neceſſary to ſhew a great ſtock of Learning, and a vaſt deal of Wit. It is ſufficient to ſpeak with an eaſie air, and that nothing ſavours of affectation and conſtraint, as I have already recommended to you more than once. I was very glad that you ſaw ſo ſoon *Cleonice*, *Beliſe* and *Lindamire*. The two firſt have a very ingenious manner, which may contribute to make you get the ſame air and the ſame tour. you will never part from them without profitting either in your Underſtanding or Will.

You will meet with few women whoſe Converſation is more agreeable, you may get by them ſuch an air, as the reading of the beſt Authors; nor the moſt learned Conferences will never afford you. I likewiſe confeſs that I am not diſpleaſed at your ſeeing of *Lindamire*; it is natural for you to wiſh to pleaſe her, and it cannot be, having this deſign, but that you muſt endeavour to polliſh your mind, to make your humour ſweet and inſinuating, in a word, to acquire the qualities which may gain the eſteem of Ladies. Moreover, the deſire which one may have to touch the heart of a fine woman who has Quality and Merit, may ſerve as a preſervative againſt a diſorder wherein Perſons of your age do too often fall. Not that I pretend you ſhould bound your viſits to *Cleonice*, and that being ſo young you ſhould begin to ſigh in form for *Lindamire*. When you

you have made two or three Campaigns, I will ask your ſentiments hereupon, and I will tell you mine. However, I muſt needs acknowledge to you, that I ſhould rather ſee you fixt on *Lindamire*, than any other perſon I know; but however I would not have this reſpect for her proceed ſo far as to hinder you from ſeeing other companies, and to make thence your obſervations of different humours. However I do not mean you ſhould go from Houſe to Houſe, to flatter and make courtſhip to Ladies who will not be diſpleaſed with it. A man that makes this his buſineſs, will be ſo far from being reſpected as a gallant Perſon, that he will be accounted no better than an idle Fop.

Now as to ſuch directions as concern young men in general. Have you not obſerv'd they fall often into defects contrary to the manners of polite men? They

laugh every moment ſo loudly that their laughter is in no ſort like the ſubtle ſmiles obſervable in the Converſation of polite perſons. They diſengage Friends to draw them into other Companies, and inſtead of living reſpectfully with Women, they imagine it the beſt breeding to uſe 'em familiarly. That which I find ſtrangeſt, is, that they ſometimes proceed to ſwearing, like the raſcally mean people.

And yet it is not difficult to avoid theſe faults, and I wiſh you at no greater trouble in attaining the fine Air we ſpoke of. You have all the diſpoſitions which can be deſired, and I hope you will cultivate them with ſucceſs.

Liſidor. I have been an hundred times ſurpriz'd to hear ſay, that *Melicrates*, whom you know, is a polite Perſon, yet we all agree in our Country, that he is far from what we call politeneſs.

Dorante.

Dorante. There is much difference between a Man of great Air, and a man that has the Air great; and I add, that we muſt no more confound a gallant Man, with a Man gallant. The firſt has this Air gallant, ſo much talk'd of in *France*, and which anſwers in ſome ſort to the urbanity of the Ancient Romans; the other may without politeneſs be a Womans Gallant, or have an inclination to Gallantry in general. An old Man may pleaſe by the quality of Gallant Man, but he would be ridiculous if he made Gallantries in his old days.

Liſidor. I ſuppoſe that when we ſay that ſuch a Man has a good Air, we praiſe him leſs, than if we attribute to him the Air great, or the Air Gallant.

Dorante. You need not doubt of it, and it is likewiſe certain, that the good Air agrees differently to the two Sexes, to all ages, and all

professions. A Sword Man, has commonly an open and fierce Air, a Magistrate is grave; a Woman should have sweetness and modesty, but the Air great is the most rare; and sometimes among several Princes, we see few of 'em, whose *Meen* does denote the Elevation of his Rank. This is an advantage which we admire in the person of the great Monarch, to whom you shall be presented, when I shall find you used to Coversation, and the Manners of the Men of the World. I will carry you first to several Persons of the Court, to the end that going afterwards to *Versailles*, you appear there the less surpris'd, and that you may find persons to whom you may speak: It is there, more than in any place of the World, that you will meet with persons of all Airs which we have discoursed of. It is here that you will find more politeness and less

Affectation,

Affectation, than in any Court in the World. Moſt here have the Air gallant, and there's ſcarcely any one but has a certain eaſie Air, which makes all the agreeableneſs in Converſation.

Liſidor. I profeſs I ſhould have confounded this agreeableneſs you ſpeak of with the Air Gallant.

Dorante. It's true, they are like enough to one another, and they both pleaſe almoſt in the ſame manner. Yet what we call agreeableneſs is more general, it ſuits with more things, it inſinuates it ſelf more ſweetly, it reaches to the Heart and touches it. The Air gallant takes another courſe, it ſeizes on the Fancy, and gains eſteem; but to ſpeak in general, nothing can pleaſe in perſons who have not a good Air. It's true, that one may in ſome ſort obtain it, in being careful that ones action be free, and in acquiring a facility of ſpeaking.

Liſidor.

Liſidor. I knew a man who ſpake with great facility, and yet who did not at all pleaſe. It was thought that he ſtudied what he ſpake, and I obſerved that this Opinion which the World had of him, did not contribute to the procuring him a Reputation. I would know whether you will condemn this kind of care?

Entertainment XV.

Whether it be good to prepare our ſelves for common Converſations.

THe Reading every day of Books, and the People whom we every moment converſe with, may ſerve as an inſenſible and continual preparation for the Converſations wherein chance may engage us. It is by theſe two ways that our Memory enriches it ſelf with infinite notices, which ſhe impart

imparts to us afterwards in occaſions wherein we may need them.

Liſidor. I know that the memory has been ever conſidered, as a Treaſurer to whom we muſt give a Fond, if we will draw thence the aſſiſtances we need.

Dorante. This is the juſteſt compariſon we can make of it; when we learn things agreeable or inſtructive, we only intruſt them to our Memories, this is a pledge which ſhe keeps only to reſtore it. She does as the Steward of an Houſe, who receives the Revenue of his Maſter, only to pay away what is demanded. But both one and the other muſt be faithful, and there would happen a troubleſome diſorder, if the Memory retained not enough, and the Steward retains a little too much.

I know not how it comes to paſs that I am fall'n on ſporting with words. It's not my cuſtom

to

to do it, and tho' it has come in naturally enough, yet many will condemn it as a point of affectation.

Liſidor. The niceneſs of theſe people would be troubleſome, your conception is grounded on the truth, and the term, whoſe repetition makes the ſport, ſuits equally with the Steward, and the Memory. But to return to the queſtion, Do you believe it is ſufficient to prepare ones ſelf in general, as you now ſaid; or do you not think it good, that I ſhould prepare my ſelf on certain Subjects, which are likely to be the entertainment of the Company where I may chance to be?

Dorante. If you deſire to have matters ready for all ſorts of Converſations, you will without doubt ſet upon Collecting all the remarkable things you read or hear related. You will reduce theſe obſervations to a certain Order. On one

one ſide you will ſet down Tragical Events, Thrones overturn'd, ſtrange Deaths, Misfortunes unforeſeen, and, in general, whatever you find moſt Tragical. On the other hand you will collect the happy Succeſſes, as ſurprizing Marriages, unexpected Promotions, in a word, whatever has happen'd that is pleaſing in the Revolutions wherein Fortune has been pleaſed to favour thoſe ſhe loves. If being well provided, you go and recount your lamentable ſtories in an afflicted Houſe; will your long Narrations be ſuffer'd in a Chamber wherein ſilence reigns, wherein is nothing ſeen but pale Countenances, and nothing heard but ſighs and Groans? I believe they will be filled with indignation, to ſee you ſo little ſenſible of the misfortune which has happen'd to them; and if their grief will permit them to ſee you want no memory, will they not likewiſe ſee

too

too that you want judgment? Without doubt you'll adminiſter great conſolation to a Woman whoſe Husband is lately aſſaſſinated; if you repreſent to her, that the firſt Empreſs of *Rome* ſuffer'd heretofore a more conſiderable loſs. That it was when *Cæſar* was ſtabb'd in the Senate, and that this great Man knew among his Murtherers, perſons whom he tenderly loved. Should not I have made a very diverting recital in dining at *Philemons*, had I ſet to talking of the Banquet of the Seven Wiſe Men, and the Feſtival of *Cleopatra*? If we would affect perſons agitated with any Paſſion, we muſt entertain them only with adventures wherein they may take part, and reſerve Hiſtorical Events for certain Converſations, which we may term ſedate ones, or thoſe which may be called Conferences.

To reurn to the diſtinction which I am oblig'd to make, I muſt

muſt ſay, that in certain occaſions you may prepare your ſelf for common Diſcourſe, tho' it were perceiv'd that you have ſtudied what you ſhall ſay. In effect, if there comes Embaſſadors from far diſtant Countries, and little known, you will eaſily imagine that this will be diſcourſed of in Companies where you may chance to be, and that you will not do amiſs to inſtruct your ſelf in a matter which will be the entertainment of an infinite number of People. So that you will be pleaſed to ſee in a Map, the extent and ſituation of the Country whence theſe Embaſſadors come. You will read in ſome Relation of Travels, the ſtrength and Government of the Nation, you will indeavour to find out the Intereſt ſhe has to ſeek our Alliance, or to have our Aſſiſtance or our Commerce.

Liſidor. May not one likewiſe diſcourſe of the different Formalities

Liſidor. I knew a man who ſpake with great facility, and yet who did not at all pleaſe. It was thought that he ſtudied what he ſpake, and I obſerved that this Opinion which the World had of him, did not contribute to the procuring him a Reputation. I would know whether you will condemn this kind of care?

Entertainment XV.

Whether it be good to prepare our ſelves for common Converſations.

THe Reading every day of Books, and the People whom we every moment converſe with, may ſerve as an inſenſible and continual preparation for the Converſations wherein chance may engage us. It is by theſe two ways that our Memory enriches it ſelf with infinite notices, which ſhe impart

imparts to us afterwards in occaſions wherein we may need them.

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Liſidor. The niceneſs of theſe people would be troubleſome, your conception is grounded on the truth, and the term, whoſe repetition makes the ſport, ſuits equally with the Steward, and the Memory. But to return to the queſtion, Do you believe it is ſufficient to prepare ones ſelf in general, as you now ſaid; or do you not think it good, that I ſhould prepare my ſelf on certain Subjects, which are likely to be the entertainment of the Company where I may chance to be?

Dorante. If you deſire to have matters ready for all ſorts of Converſations, you will without doubt ſet upon Collecting all the remarkable things you read or hear related. You will reduce theſe obſervations to a certain Order. On one

one ſide you will ſet down Tragical Events, Thrones overturn'd, ſtrange Deaths, Misfortunes unforeſeen, and, in general, whatever you find moſt Tragical. On the other hand you will collect the happy Succeſſes, as ſurprizing Marriages, unexpected Promotions, in a word, whatever has happen'd that is pleaſing in the Revolutions wherein Fortune has been pleaſed to favour thoſe ſhe loves. If being well provided, you go and recount your lamentable ſtories in an afflicted Houſe; will your long Narrations be ſuffer'd in a Chamber wherein ſilence reigns, wherein is nothing ſeen but pale Countenances, and nothing heard but ſighs and Groans? I believe they will be filled with indignation, to ſee you ſo little ſenſible of the misfortune which has happen'd to them; and if their grief will permit them to ſee you want no memory, will they not likewiſe ſee

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Liſidor. May not one likewiſe diſcourſe of the different Formalities

lities to be observed in the Reception of Embassadors, according to the different States who send them, or according to the higher or lower Rank of the Embassadors? I have heard say, that the Chief of the last Embassie of *Muscovy*, call'd himself Prince, and even a Kinsman of the *Czars*. But I confess to you, I know not what this Word *Czar* signifies, which yet I pronounce very boldly.

Dorante. You must know then that the great Duke of *Muscovy* is not content with the Title of Emperor, but takes even that of *Cæsar*, which the *Muscovites* pronounce *Czar*, this suppression of a Letter is common enough in all sorts of Languages, whether to soften the pronunciation, or render it less languid, by straitning the words.

Lisidor. Methinks the Name of *Cæsar*, which gives a great Idea, is not so long that it needs to be abridg'd,

abridg'd, and I did not obſerve that we take in our French Words the liberty you ſpeak of.

Dorante. You have not then examined them, but you will change your ſentiments, when you will hear ſay, *Sevrin* and *Merri*, for *Severin* and *Mederic*. But I cannot excuſe our Tongue, when ſhe changes or abridges fine Names to make them diſagreeable, as *Thibaud* of *Theobald*, *Thierri* of *Theodoric*, and *Alix* of *Adelaide*. I could cite you likewiſe the Names of ſeveral Houſes and Towns which we pronounce otherwiſe than they are written, but our Buſineſs is not to enter on theſe particulars, it being better to return to the Advices which I began to give you.

Liſidor. I had already profitably uſed that relating to Embaſſadors. When the *Algerins* came to make their Submiſſions to the King; I fail'd not to inſtruct my ſelf in what

what might be said of these Pirats, on their litle State, their Government, their Ships, and the Forces of their Militia, which they dare call invincible.

I had less pains in informing my self on the Riches and Commerce of *Genoa*, the Magnificence of those Palaces, which make her have the Title of Proud, and I especially enquired into the Authority of the *Doge*, seeing he was the Chief of the Republick, whom she was obliged to send into *France*. You may easily judge I had not the same facility in learning of the Kingdom of *Siam* what I would know of it. But the Embassie which came from so far a Country, being too extraordinary, not to be the subject of all Conversations, I read Relations enough, to find wherewith to make my self be hearken'd to in speaking of the *Siamoises*.

Dorante.

Dorante. I am very glad you need not much of my advice in this matter; I ſhall only adviſe you to recal every Night the Ideas of what you have heard ſay, that is moſt agreeable and moſt inſtructive, and to examine after what manner, or by what diſcourſe, certain Perſons have had the opportunity of pleaſing, in the time when others could not be heard, tho' they were brim full of diſcourſe.

But here's enough for to night, it is time to end this Diſcourſe, and to leave one another. You ſhall have brought you to Morrow Morning wherewith to Cloath you handſomly, and it is fit that *Eraſtus*, who is to come to take us with him, ſhould find you ready to go along with him. We will go and ſee perſons of great diſtinction, and to whom I would very gladly have you go ſometimes. You muſt be preſented to them by

by *Eraſtus*, he can recommend you in ſuch a manner, as is not proper for me to do, and I am ſure he will have no leſs Addreſs than Affection, when he is to do you good Offices.

After theſe words *Dorante* left *Liſidor*, and went into his Chamber.

Entertainment XVI.

That to pleaſe in Converſation, a Man muſt be Maſter of his own humour.

THe next Morning *Dorante* was with *Eraſtus*, and *Liſidor* at the Prince *Viridatus*'s, where was commonly the *rendezvous* of the moſt moſt ingenious and polite young Gentlemen of the Court.

Viridatus offer'd *Liſidor* all the Civilities which *Dorante* could expect, and directed often to him his

his diſcourſe, altho' he had a great deal of Company that day with him. *I know not*, ſaid he to him, with an obliging Air, *whether you have not left in your Province ſomething which your Heart may regret; but I am much miſtaken, if this Country does not afford wherewith to comfort one, for whatever he may have left in others.*

Eraſtus. It's certain, there's nothing which can make Life eaſie, and even pleaſant, but comes to *Paris* from all the Countries of the World, yet methinks we muſt except a certain kind of Liberty which one has in little Towns for Converſation and Behaviour.

Viridatus. But what advantage can one make of a Liberty which leads to nothing? Is it worth the conſtraint which contributes to our Fortune?

At theſe words, a perſon of Quality, named *Pharnacius*, took up the Diſcourſe, and anſwer'd *Viridatus* in theſe terms. *Phar-*

Pharnacius. I know not how a Prince of your humour can approve a way of living, which is regarded as a continual torture. What, I shall never have the pleasure of speaking my real sentiments? Were I grosly Ignorant, should I be oblig'd to praise the Sciences before *Viridatus*; to declare my self against them, how able soever I were, if I would please honest *Timophanus*? Is there any grandure, which a Man pays not too dear for, if it be bought at this price?

Viridatus. You will be more surpris'd, if I tell you, that this kind of constraint, which you represent to your self so dreadful, gives more satisfaction than vexation. And in effect, is it for the sake of *Timophanus*, and *Viridatus*, that you commend or discommend the Sciences? Is it not for your own sake, that you accommodate your self to the Humour of the persons

from

from whom you expect good Offices? Do you take for diſſimulation a ſtroak of prudence which requires you to ſeem to enter into the ſentiments of a Man whom you would very willingly draw into yours; when your intereſts require it? For my part I think you have right to applaud your ſelf, when you can inſinuate your ſelf into oppoſite humours; what pleaſure is it, in diſcourſing with a Learned General, to cite the Inſtructions which *Ariſtotle* gave to *Alexander*, the Eloquence which made *Cæſar* famous before his Conqueſts, and the Politeneſs of *Scipio*, to whom it's ſaid *Terence* owes that which appears in his Works. When on the contrary, we entertain our ſelves with a Warrior who has nothing but his courage; do we not take a fit courſe in mentioning only Captains, the ſingle impetuoſity of whoſe courage has made their Men victorious?

Dorante. We may call that Man happy that has this suppleness of humour, and when Nature refuses it, we should esteem the persons who endeavour to acquire it. Had I a Patron of a dumpish, restless, and suspicious humour, I would not accost him with an open smiling air: And should I go to a young Prince who loved pleasures, I would not carry a Countenance whose Melancholly and Austerity would seem to condemn all joy.

Lisidor. I know not whether this be not an approving of inequality and uneven tempers in maintaining such an opinion.

Dorante. A Change which is grounded on reason, cannot be called inequality; we see every moment, that the commerce of Life requires that we speak differently in the same day. I should be wanting in civility, if I did not go and rejoyce with a Friend who had married advantagiously, and I should

ſhould yet commit a more conſiderable fault, ſhould I not appear ſenſible of the afflictions of one of my Relations who had juſt loſt his only Son. A Man that will only live for himſelf alone, and take no part in what may happen to others, muſt renounce the World, and retire with his indolency into ſolitude. Shall I go into a Company to ſhew there a Paſſion contrary to that which reigns therein? Muſt I diſcover a *meen* which condemns the Sentiments with which the Company is prepoſſeſt?

Viridatus. Nothing is more oppoſite to the Maxims of the civil Society than this Conduct, and a perſon who ſhall obſtinately follow it, will be in danger of never getting Friends. All the Ancients have admir'd the eaſie humour of *Alcibiades*, and we ſtill wonder that a Man could ſo well accommodate himſelf to the different man-

ners of Countries where he lived. Nothing was ſo much talk'd of at *Athens*, as his Eloquence and Gallantry. Among the *Perſians* he was always feaſting, and nothing was ſeen more ſplendid than his Dreſs and Equipage. But he paſt over to other oppoſite Manners, when he was oblig'd to go to *Sparta*. The moſt rigid *Lacedemonian* led a Life leſs auſtere than his *Pharnacius*: It's certain, that *Alcibiades* was not content with following the diverſe Cuſtoms of Nations, but he moreover diſtinguiſh'd himſelf by a more exact regularity in practiſing them.

Eraſtus. We may regard the Conduct of this famous *Greek*, as a Complaiſance of Manners, if one may ſpeak thus. This is a quality which gains mightily on the People. It is neceſſary for Perſons who travel, and are deſigned for Embaſſies; yet we may juſtly ſay, that this Complaiſance of action

is

is neither ſo neceſſary nor of ſo frequent uſe as the complaiſance of words. We have every moment occaſions of yielding to the Opinions of Perſons whom we have a deſign to pleaſe, and it ſeldom happens that we are obliged to quit our Modes and Cuſtoms, to take thoſe of Strangers.

Viridatus. Methinks we ſhould not regret the time ſpent, in learning how to enter delicately into the ſentiments of others.

Dorante. Herein appears the addreſs of the men of the World. They never approve, without endeavouring to juſtifie the approbation they have given; ſo that their Reaſons cannot be diſagreeable to thoſe whoſe ſide they take; they teſtifie to the reſt of the Company that there's neither affectation nor flattery in their diſcourſe.

Eraſtus. To return to our ſubject, we may ſay, that tho' we be Maſters of our humour, yet we

muſt never abuſe this power, in betraying our Sentiments, in maintaining an error, or in giving praiſes to words or actions which do not deſerve it.

Pharnacius. But if you follow your own opinion, if you praiſe only things praiſe-worthy, and you take no party which you cannot juſtifie by reaſons, what violence do you offer your ſelf, and wherein do you appear Maſter of your humour?

Eraſtus. When I ſacrifice it to that of others, when I renounce my own will to accommodate my ſelf to others, to whom I am willing to give tokens of my ſubmiſſion. I will undertake a Journey which ſhall be propoſed to me, in a time wherein I would rather chuſe to lie ſtill; and I ſhall ſuffer my ſelf to be engaged in a ſplendid divertiſement, which will caſt me into an expence and trouble which I ſhould have been very glad to a-

void.

void. Thus my actions will ſhew the deference I have; my words, and even ſilence will give no ſmall tokens of it. If a Prince, whom I would not willingly diſpleaſe, commends an ill Man, that has diſoblig'd me, and whom he does not well know, I will overcome my reſentment, and add to a motion of generoſity, a ſubmiſſion which will make me ſilent, when I cannot be of the ſame opinion of a perſon whom I will not offend.

Viridatus. It ſeems to me that it ſhould be chiefly to Women that a Man ſhould ſubject his humour, there being many Capricio's to be born from them. As the greateſt part among them do not ſtrive to be over Conſtant, ſo we do not make our Court right to them, if we do not change with them; yet ſee how far their lightneſs leads. It being to the handſomeſt among them to whom we chiefly endeavour to render our ſelves agreeable,

from them therefore we muſt expect to ſuffer moſt. Beſides, that they have no leſs inconſtancy, it is certain that the continual flatteries wherewith they are fed, make them generally more vain, and leſs equitable.

Dorante. Yet I ſhould think, that having the Charms you ſpeak of, they ſhould be ſo well ſatisfied as to have their ſpirits leſs envious, and more quiet.

Liſidor. Moreover we are naturally led to uſe a deference to Perſons that pleaſe us.

Viridatus. I am much miſtaken, *Liſidor*, if Nature alone has ſhew'd you that it is of her you have the inclination you ſpeak of. Some fine Lady or other has opened your eyes on what you feel. However, I muſt not yet pretend to be your Confident; and I well know that in the firſt engagements we are pleaſed with making a myſtery of every thing.

Pharnacius.

Pharnacius. Your Conjectures perhaps are better grounded than you think. There is a very lovely young Woman come to *Eraſtus*, for whom already I am told *Liſidor* ſighs.

Viridatus. I know it, and will undertake that he will ſigh no longer than *Dorante* and *Eraſtus* ſhall think fit. You ſpeak of a Siſter of *Cleonice*, that is very young and handſom. *Eraſtus* can tell us news of her, whilſt we are making ready to go to his Houſe, to ſee whether he gives us a faithful relation.

Eraſtus. I will not tell you that *Lindamire* is Old, *Cleonice* who is her Eldeſt Siſter will never forgive it. Yet I will acknowledge to you ſhe will ſoon be fourteen, and I know not whether this Age can well ſuit with a Lover that has ſeventeen, and who is not to be Married before he be twenty.

Viridatus. This agedneſs will be intolerable both to the one and the other; but will you tell us whether *Lindamire* be as diſagreeable as ſhe is Old?

Eraſtus. It belongs not to me to anſwer this queſtion. *Liſidor* can better ſatisfie your Curioſity.

Dorante. Yet he has leſs ſeen *Lindamire* than you have.

Eraſtus. He has ſeen her leſs, but he has better beheld her.

Liſidor. After the War which has been made me, I dare not ſpeak of *Lindamire.* The praiſes which I ſhould give her will be ſuſpected, and if I ſpeak things as I feel them, I may make them be felt likewiſe by others, and that is what I ſhall avoid, if you pleaſe.

At theſe words *Viridatus* embraced *Liſidor*, and ſpake to him in this manner.

Viridatus. *If we judge of you by the diſpoſitions you have, and by the continual Entertainments you will have*

have with Dorante *and* Eraſtus, *a Man needs not be a great Divine to ſay you will be one of the fineſt Men of the Court.*

Eraſtus. I muſt needs ſay that *Dorante* and I find no leſs our reckoning in the converſation of *Liſidor*, than *Liſidor* can draw advantage in ours. At his arrival from a far Country, we hear him at *Paris* with as much attention and pleaſure, as they would have in his Province, in ſpeaking of a Polite man of this Town.

Viridatus. I believe *Dorante* is much troubled at it.

Eraſtus. You may judge, and I can aſſure you I am ſo too, although I be not *Liſidor*'s Kinſman.

Viridatus. You reſpect him as *Dorante's* Nephew, but it will not be long before you have other reaſons to eſpouſe his intereſts.

Scarcely had they ended theſe words but other company came in;

in; *Dorante*, *Eraſtus*, and *Liſidor* dexterouſly got away, and were no ſooner in their Coach, but *Eraſtus* demanded of *Dorante*, how he intended to ſpend the reſt of the Morning?

Dorante. In viſiting the Prelate whom you know: But there are reaſons for *Philemon's* being of the Company.

Eraſtus. We need only go and take him up, we ſhall find him undoubtedly at home, for he expects I ſhould ſend him word whether we ſhall go together to *Verſailles*: For *Liſidor* we ſhall not conſult him on the viſits he would make, 'till he has acquaintances by himſelf, and ſeparate from yours.

Liſidor. However the good dreſs I am in reproaches me, that I have not yet return'd thanks to *Cleonice* for the pains ſhe has taken.

I know, anſwer'd *Eraſtus* ſmiling, that you are very thankful, when you have Cloaths bought you;

you; and having a Complement in your head, which you would be gladly eaſed of, I need only bid my Coach-man drive home. He ſhall go afterwards for *Philemon*, and ſo every body will be pleaſed.

They were no ſooner arived, but that they light at the door, ſent the Coach to *Philemon*, and went up to *Cleonice*'s Apartment. Madam, ſaid immediately *Eraſtus* in preſenting *Liſidor*, here's a Gentleman who tells me he is ready to dye with deſire to ſee you. I bring him to you, and with the leſs conſtraint, in that I am ſure he came not wholly to admire you.

Cleonice. Methinks you might have a better opinion of me.

Eraſtus. I confeſs it, but it were well if *Liſidor* had not ſo good a one of *Lindamire.*

Liſidor. You ſee, Madam, that I am not ſo much as allow'd the time to thank you as I ought. I am continually ſet upon, to ſee after

after what manner a Man of my age can diſengage himſelf; however I have a better Office done me than is imagin'd. The ſentiments which I have are made known, which I dare not declare my ſelf.

Cleonice. You cannot have any that can be diſapproved, and therefore the aſſiſtance which you ſay is given you, is not neceſſary to you.

In this moment *Liſidore* and *Lindamire* could not forbear looking on one another and bluſhing; *Cleonice* obſerv'd it, and reſumed the diſcourſe, to turn the converſation on another ſubject.

Cleonice. It is not poſſible that you have made your viſits. You have put them off till another day, or not met with thoſe you went to ſee.

Dorante. We come from *Viridatus*, and we expect *Philemon* to go together to a Prelates, where a buſineſs which we have calls us. I

am

am pleas'd to ſee the ſurpriſe wherein *Liſidor* will be, in hearing *Eraſtus* diſcourſe learnedly on the moſt ſerious and important matters, having as yet only ſeen him in his merry humour. I wiſh you had heard him the other day on the new Converſations of *France*, you——

Eraſtus. I read, on this ſubject, a Manuſcript, which is going to the Preſs, and the opinion I had of it, made me ſay things which *Dorante* finds extraordinary in a Man of my humour.

Cleonice. That which you now ſay puts me on a reflexion whence I may draw ſome profit. You gave ſome days paſt Maxims for Converſation, and you ſaid nothing of what is moſt important therein. Which is to know after what manner one ſhould talk of what reſpects Religion.

Dorante. You have reaſon, Madam, and we cannot better ſpend the

the time we have, than in making ſome obſervations on ſo conſiderable a matter.

Entertainment XVII.

That we muſt ſpeak reverently of Holy Things.

Eraſtus. I Know not any man that loves mirth better than I do; I will have it reign in my Houſe, and I endeavour to inſpire it whitherſoever I go, and I every where affirm it to be the beſt and moſt univerſal remedy that we can uſe in our misfortunes. Yet I may ſay there's no body has more averſion to libertiniſm. I look on it as a Rock that we muſt avoid, and I ſhun a Libertine, as a man infected with the Plague. Not that I fear his pretended reaſons will make any great impreſſion on my mind, but that I ſcorn them

them, and am aſhamed to be ſeen with them, as imagining them worſe than Beaſts.

Cleonice. I believe that thoſe who ſpeak little reſpectfully of Religion, and who ſcoff at the things they ought to reverence, are led to this extravagance only by a ridiculous vanity. I believe they would diſtinguiſh themſelves, and that they intend only to ſhew their wit in maintaining particular opinions, contrary to ſuch as are generally received. Yet perhaps this irregularity paſſes not over into their Morals.

Eraſtus. However this is true, that there is no better preſervative againſt all ſorts of irregularities than Religion.

That which hinders Women from being drawn as often into this diſorder as Men, is, that they do not ſo ſoon loſe the impreſſions of Piety, which we all receive in our Education.

Cleonice

in; *Dorante*, *Eraſtus*, and *Liſidor* dexterouſly got away, and were no ſooner in their Coach, but *Eraſtus* demanded of *Dorante*, how he intended to ſpend the reſt of the Morning?

Dorante. In viſiting the Prelate whom you know: But there are reaſons for *Philemon's* being of the Company.

Eraſtus. We need only go and take him up, we ſhall find him undoubtedly at home, for he expects I ſhould ſend him word whether we ſhall go together to *Verſailles*: For *Liſidor* we ſhall not conſult him on the viſits he would make, 'till he has acquaintances by himſelf, and ſeparate from yours.

Liſidor. However the good dreſs I am in reproaches me, that I have not yet return'd thanks to *Cleonice* for the pains ſhe has taken.

I know, anſwer'd *Eraſtus* ſmiling, that you are very thankful, when you have Cloaths bought you;

you; and having a Complement in your head, which you would be gladly eaſed of, I need only bid my Coach-man drive home. He ſhall go afterwards for *Philemon*, and ſo every body will be pleaſed.

They were no ſooner arived, but that they light at the door, ſent the Coach to *Philemon*, and went up to *Cleonice*'s Apartment. Madam, ſaid immediately *Eraſtus* in preſenting *Liſidor*, here's a Gentleman who tells me he is ready to dye with deſire to ſee you. I bring him to you, and with the leſs conſtraint, in that I am ſure he came not wholly to admire you.

Cleonice. Methinks you might have a better opinion of me.

Eraſtus. I confeſs it, but it were well if *Liſidor* had not ſo good a one of *Lindamire.*

Liſidor. You ſee, Madam, that I am not ſo much as allow'd the time to thank you as I ought. I am continually ſet upon, to ſee after

after what manner a Man of my age can disengage himself; however I have a better Office done me than is imagin'd. The sentiments which I have are made known, which I dare not declare my self.

Cleonice. You cannot have any that can be disapproved, and therefore the assistance which you say is given you, is not necessary to you.

In this moment *Lisidore* and *Lindamire* could not forbear looking on one another and blushing; *Cleonice* observ'd it, and resumed the discourse, to turn the conversation on another subject.

Cleonice. It is not possible that you have made your visits. You have put them off till another day, or not met with those you went to see.

Dorante. We come from *Viridatus*, and we expect *Philemon* to go together to a Prelates, where a business which we have calls us. I

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am pleas'd to ſee the ſurpriſe wherein *Liſidor* will be, in hearing *Eraſtus* diſcourſe learnedly on the moſt ſerious and important matters, having as yet only ſeen him in his merry humour. I wiſh you had heard him the other day on the new Converſations of *France*; you———

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Dorante. You have reaſon, Madam, and we cannot better ſpend the

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Entertainment XVII.

That we muſt ſpeak reverently of Holy Things.

Eraſtus. I Know not any man that loves mirth better than I do; I will have it reign in my Houſe, and I endeavour to inſpire it whitherſoever I go, and I every where affirm it to be the beſt and moſt univerſal remedy that we can uſe in our misfortunes. Yet I may ſay there's no body has more averſion to libertiniſm. I look on it as a Rock that we muſt avoid, and I ſhun a Libertine, as a man infected with the Plague. Not that I fear his pretended reaſons will make any great impreſſion on my mind, but that I ſcorn them

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Eraſtus. However this is true, that there is no better preſervative againſt all ſorts of irregularities than Religion.

That which hinders Women from being drawn as often into this diſorder as Men, is, that they do not ſo ſoon loſe the impreſſions of Piety, which we all receive in our Education.

Cleonice

Cleonice. The ignorance wherein we are kept, the modesty which is every moment recommended to us, and the continual submission wherein we spend our life, are advantagious to us, in that they contribute to what we ought to believe, and therefore thank God it is not us that are charged with being the Authors of Heresie.

Lindamire. I have heard talk of a Sect lately discovered at *Rome.*

Cleonice. I have always had a desire to entreat *Dorante* to relate to me the chief particulars of it, but I forgat till now to mention it to him. This occasion of doing it offers it self too naturally to neglect it. Will you refuse *Dorante* to let me know wherein this Heresie consisted?

Dorante. You well judge, Madam, that I will do what you please, yet you must permit me not to enter on particularising the errors which the Quietists followed. For

For thus were thoſe call'd who embraced this Sect. They drew this name from the Reſt they pretended to enjoy when they had rais'd their Souls to contemplation by the means of a Prayer they recited. They held it was ſufficient for them to make an Act of Faith, and ſet themſelves in the preſence of God, and to rely wholly on his Providence. This was methinks a good way to draw abundance of People; whether that being lazy they chuſe rather to yield themſelves up after this manner that they may not act; or that they had the vanity to believe themſelves capable of well contemplating. If Women, as you now ſay, are not the Authors of Hereſies, yet we ſee 'em ready enough to follow thoſe they are taught, as either being deſirous of new things, or ſuffering themſelves to be taken with the fine appearances wherewith the Errors which are

propoſed

proposed be generally disguised. However it be, several Persons of your Sex followed the opinions of *Molinos* the chief of the Quietists. It is true this *Spaniard* passed for a Saint before he was discovered to be an *Heresiarch*. You know, Madam, that he has abjured his Errors, and that he is shut up for the rest of his life.

Erastus. One may in a Conversation relate the History of an Heresie, recite the establishment of it, the progress and decay of it, for there is none but we have seen destroyed in the end.

Dorante. However we should never mix with these relations, any thing which may make these Novelties relish. They are sometimes more dangerous than the opinions of Libertines. To convince these latter, I need only entreat them to consider the course of the Sun, the motions of the Stars, and the productions of the Earth.

They

They will ſee that Man could not ſet that Order which we admire in the Univerſe, he that cannot regulate ſo much as a ſimple digeſtion in himſelf, and who has been ſo long ignorant of the circulation of the blood in his own Veins. Muſt it not be acknowledged that he who ſo well governs ſo vaſt a Machin, muſt needs be a wiſe and infinitely powerful Being; and if he be ſuch a one as we ſay, can we refuſe him our adorations? I would willingly know after what manner we ſhould regulate the worſhip which ſhould ſerve to teſtifie our acknowledgment and our ſubmiſſion? Muſt this be the fancy of ſome frantick *Enthuſiaſt*, or by the Pious Maxims of great and holy Perſonages which have been always in the Univerſal Church? This matter is too fine and large to be included in our Entertainments. Inſtead of engaging our ſelves therein, it is ſufficient

ficient to make known to you in few words, that it is no hard matter to ſhut the mouths of the Libertines, provided they prefer not their obſtinacy to the reaſons wherewith one may convince them.

However I would not have thoſe who maintain the right ſide to appear puft up with their advantages; they muſt ſpeak with good ſenſe, with reſpect, and without ſharpneſs and oſtentation.

Whilſt *Dorante* ended theſewords, *Eraſtus*'s Coach was heard to come before the Door, and preſently *Philemon* and *Beliſe* entred into *Cleonice*'s Chamber.

Philemon. You expected me alone, and I bring my Spouſe with me. She comes to ſtay with *Cleonice*, if we go to *Verſailles*, where I know that *Dorante* and I ſhall meet with a Prelate whom we deſign to ſee this Morning.

Eraſtus.

Eraſtus. We ſhall do better to eat what may be preſently ready, and to go all together. I will leave you to do your buſineſs, and make your Court as long as you pleaſe, and I will take care to ſatisfie the curioſity of *Liſidor*, and *Lindamire.*

The Company having conſented to what *Eraſtus* propoſed, ſuch orders were given as were fit for ſo ſmall a journey.

Philemon. I muſt tell you, that *Beliſe*'s coming has occaſion'd me to make you ſtay ſo long, and I entreat you to pardon me, if I did not know that as long as you be together we ſhall never believe you in danger of being weary.

Cleonice. It's true that *Dorante* has entertain'd us in an elegant and eaſie manner, on a very nice and important ſubject. He has ſhewed us in what terms and after what manner we may ſpeak of our Religion, and I am ſo ſatisfied with it,

it, that I wish *Belise* had had her share in the Entertainment.

Philemon. Perhaps she would have had less pleasure than you imagine: For it is certain it is not for discourses of this kind that she has the greatest curiosity.

Belise. My ignorance is the cause. I am ever afraid that it would cast me into errors, however good my intentions may be. But you know I am not so fearful in other matters. I speak with a tone of assurance of the Customs of People, and the Government of States, when I enter on the politick humour you so often twit me with.

Cleonice. Ah, *Belise*, you are then bolder than I am; for I confess, that of the three sorts of distinct Governments, I dared never speak of any but the Monarchical. Neither would I hazard my self in pronouncing the names which relate to the different Republicks we know. *Be-*

Beliſe. And I ſay audaciouſly *Ariſtocracy* and *Democracy*, and without Vanity I have not been four months a learning theſe two words.

Cleonice. For my part I ſhould be three years on reſolving whether I ſhould ſpeak them, and after ſo long a term, I believe I ſhould remain ſtill irreſolute.

Eraſtus. Let's leave theſe jeſts, if you pleaſe, and whilſt Breakfaſt is getting ready, let's entertain our ſelves with a Science which *Beliſe* and all great Perſons prefer before others.

Beliſe. Rally as much as you will; but if *Dorante* will take my part, I will conſent that he ſhall talk alone, and you will ſee whether my opinions be ill maintained.

Cleonice. We like this expedient well, and *Dorante*, never refuſing to comply with his friend's propoſals, he will accept your offers,

and we shall thereby be gainers.

Entertainment XVIII.

That State affairs must be discoursed of with great reservedness.

Dorante. I Will speak then, seeing you enjoyn me, and will first say that I put a great difference between Foreign affairs and those which relate to us. We may speak our opinions touching the Government of other Nations with as much boldness as *Belise* does, supposing we understand the Interests and Maxims of them. But when we are pleased to discourse on the State under which we live, we should never extend our conjectures too far, nor affect to appear too penetrating. You know nothing does more contribute to the happy success of an enter-

enterpriſe, than the ſecrecy obſerv'd therein. The Captains themſelves whom the King chuſes to execute his deſigns, commonly know what they are going about, and learn it only by the Orders which they muſt not open, but at certain times, and in certain places. After ſuch exact precautions, can our affairs be mention'd with an affirmative tone? Dare we reaſon on uncertain conjectures? Perſons of good ſenſe never talk of theſe matters but with great modeſty, and for my part I can only forgive this imprudence in Perſons who are incapable of making any reflexion. How many do we hear every day cenſuring that Government which they do not underſtand, they make War and Peace according to their Fancy, and wholly buſie themſelves in hearing News, and modelling the affairs of State, when their Families at home are perhaps ready to ſtarve for want of Bread.

It's true, that ſince the King has ſo conſiderably encreaſed his States, the Government is not ſo much ſpoke againſt.

Philemon. I would willingly know whether there can be found any appearance of reaſon for the not admiring it. Foreigners are no leſs ſurpriſed than our ſelves at what paſſes every day in this Kingdom. We may cite, as a kind of Miracle, the Conjunction which we have ſeen made of the Canal of *Languedoc* with the Sea: The ſtately Building in the Plain of *Grenelle* deſerves no leſs our admiration, than the magnificence we ſee at *Verſailles*, and the ſecurity which is now at *Paris* and all the reſt of the Kingdom.

Dorante. Whereunto we may add thoſe incomprehenſible Machines at *Verſailles* which triumph over Nature, and force Rivers to take Beds where the imagination cannot conceive they can aſcend.

Beliſe.

Beliſe. I will tell you then, that if the King was not our Maſter by the right of his Birth, and that it was permitted us to chuſe a Soveraign, his merit would immediately claim the Scepter which he holds from the *Salique* Law.

Cleonice. What a pleaſure you have done me in citing this Law, which I have heard termed a fundamental one of the State. It is ſo often mention'd, that I would willingly know what may be ſaid particularly of it.

Eraſtus. I believ'd, Madam, that having read the Hiſtory of our Nation, you are ſufficiently inſtructed in this matter.

Cleonice. I know that this Law takes its name from the *Saliens*, a conſiderable People among the Ancient *French*; or that it is called *Salic*, becauſe it was publiſh'd near the Banks of the River *Sala*. I have alſo obſerv'd, that this Law has three parts relating to the

Government: The firſt requires the State to be Monarchical. The Second, that it be ſucceſſive. And the Third, at which I am not a little griev'd, deprives the Perſons of our Sex of the ſucceſſion to the Crown. It's ſaid 'twas *Pharamond* who inſtituted this Law, but I wiſh any one would tell me the reaſons he had thus to regulate the Soveraignty of our Nation; to the end that if I ſhould ſpeak of it before *Beliſe*, ſhe might not laugh at my ignorance.

Eraſtus. I am to tell you, Madam, that *Beliſe*, and the reſt of the Politicians of our time, are perſwaded that the *Salic* or Ripary Laws reſpect only the Juſtice and Policy which is to be obſerv'd among the *French*, and that they ſpeak in no ſort of the Soveraign adminiſtration of affairs. They affirm, that the Law, which requires the State to be Monarchical, and to be ordered in the manner we

now

now related, was never written but in the hearts of the People. They paſs farther, and believe there never was any *Pharamond.* They ground themſelves on that *Gregory* of *Tours*, who wrote the Hiſtory of the *French*, ſpeaks not a word of *Pharamond*, and it is certain that he would never have failed to mention a Prince, who was the firſt King of the Nation, of which he had undertaken to leave us the moſt conſiderable adventures. *Beliſe* will inform you of ſeveral other particulars.

Beliſe. What can I not ſay? However I am willing you ſhould treat me as if I were not knowing, and you ſhould tell me the reaſons which *Cleonice* requires of you, that I may ſee whether you can juſtifie what ſo famous a Law enjoyns.

Philemon. Have you not apprehenſion that your Policy will make us exceed the bounds which our Entertainments preſcribe?

Beliſe. Why fear it? Do we not grant the liberty of talking on all ſorts of ſubjects? And would you have the principles of a Science omitted, which places a man above multitudes of others? I hope the Company will puniſh you, and oblige you to ſpeak the firſt your opinion on the Monarchical State. Do you prefer it to other Governments?

Philemon. I find you very forward, in that you will not expect till the Aſſembly authoriſes what you enjoyn; but I ſee 'tis time ill ſpent to correct you, and that it it is better ſubmitting to you. I will tell you then, Madam, that one may ſoon determine ones ſelf on this ſubject. We muſt be for Monarchy, and conſider there is more eaſe and ſecurity in obeying one Maſter, than if we were conſtrained to acknowledge ſeveral.

It is certain, that Diviſions do eaſily get among perſons who ſhare

ſhare the Soveraignity, and that it is very difficult keeping a ſecret among them; judge then what we may fear from one and the other. Moreover, a King is too much accuſtomed to grandure, to appear giddy headed with it; whereas it is but too often ſeen, that Citizens, who are immediately Exalted to the Throne, become intolerable through their pride.

Beliſe. Well, you have ſaid enough, pray now let's ſee whether *Eraſtus* will declare himſelf for the Regal ſucceſſion, or for Elective Kingdoms. What ſay you, Sir, do you judge the People in a better condition who have a right to chuſe their Soveraigns, than thoſe who are obliged to receive them, for better for worſe, from the hands of Nature?

Eraſtus. You do not conſult me on a Matter difficult enough to gain me any credit, and there is no body but may eaſily determine

himſelf herein. We ſee it ſeldom happen, but that the preſumptive Heir of a Kingdom is Educated according to the Rank which he muſt one day poſſeſs. Such ſentiments of Clemency and Equity are inſpired into him, as may contribute to the Peoples happineſs; whereas the like Education is not beſtowed on particular perſons, who are too far diſtant from the Throne, to make it thought that they will one day poſſeſs it. Judge of the Factions which are form'd for an election of this importance; and into what wars theſe factions may draw the People. Theſe troubles are not fear'd in ſucceſſive Kingdoms, therein happens no change. If a King dies, his Son takes his place, and ſeveral Reigns appear but one continued Reign.

It is not to be ſuppoſed, that only perſons remarkable for their virtues are choſen, and in whom there can be found no fault, ſeeing

ſeeing theſe perſons uſe all their induſtry to diſſemble and hide their Vices, and to adorn themſelves with qualities becoming their ambition: But when they have gotten their aim, and have nothing more to deſire or fear, they then throw off their masks, and abandon themſelves to all manner of diſſoluteneſs. I could give a great many Examples of this, but you will find enough in the Roman Hiſtory, if you will take the pains to read it.

Beliſe. You ſee, *Dorante*, that I have reſerv'd the difficulteſt part for you, according to my mind, ſeeing it now lies upon you to tell us by what reaſons the *Salic* Law could exclude Women from ſucceeding their Fathers, and deprive them of what Nature allowed them.

Dorante. It troubles me, Madam, that I am not ſo ſenſible of the honour you do me, and to tell you that the *Salic* Law had an admi-

admirable foreſight in this third part which you condemn. If this Kingdom ſhould fall into the Feminine Line, and we ſaw a preſumptive Heireſs of the Crown, to what miſery ſhould we not be reduced? In effect, ſhould it happen that the Princeſs would chuſe a Husband among her Subjects, thoſe who expect this honour, would make ſtrong Parties, and carry things to a greater extremity, than in Elective Countries, ſeeing the prize is no leſs than a Crown, which would paſs to their Deſcendants, and remain for ever in their Family. He that has the good fortune to be preferred, will be ſo unhappy as to be hated of his Rivals, the greateſt Men at Court, and who will never faithfully ſerve him. If on the contrary, the Heireſs of a Kingdom ſhould caſt her eyes on a neighbouring Prince, to beſtow on him her Heart, and her Scepter; we ſhould fall under

the

the domination of a ſtranger, our Monarchy would become a Province of his States.

Thus, Madam, you ſee you have no reaſon to complain of the injuſtice done your Sex, you muſt rather think this was ordered for the beſt; ſeeing hereby is prevented all thoſe diſmal Revolutions which I have now denoted to you.

Beliſe. I muſt needs acknowledge you have ſatisfied me with your Reaſons, although they be not very favourable to Ladies. I believe that *Cleonice* is in the ſame ſentiment, and that ſhe is not troubled that I have been ſo curious.

Cleonice. You ſhall ſee that I will not be behind hand with you in another kind. You have declared your ſelf an able Politician, and I muſt declare to you, that I have particularly applied my ſelf to the ſtudy of Morality. More-

over

over, I will be no leſs complaiſant, than you: I conſent that *Dorante*, *Philemon*, and *Eraſtus* tell us after what manner we ſhould ſpeak of Paſſions, Vices, and Virtues; and I offer to ſhew you afterwards, whether their Opinions be conformable, or contrary to thoſe I maintain.

The Company having laught at the pleaſantry of *Cleonice*, it was granted that there was no matter which oftner fell into Converſation, than that ſhe came from propoſing, ſo that it was reſolved on, that ſome time ſhould be ſpent in diſcourſing on that ſubject.

Enter-

Entertainment XIX.

That to ſpeak juſtly of the Paſſions, of Vices and Virtues, we ſhould ordinarily deſcend from a general diſcourſe into particular diſtinctions.

Cleonice. BEfore we enter on the ſubject we are to treat of, I would willingly know what it is to *ſpeak juſtly*?

Philemon. I can boldly ſay I underſtand the juſtneſs which is found in an expreſſion, but I acknowledge I ſhould be puzzled to ſay wherein it conſiſts. *Dorante* can clear up this point.

Dorante. I am perſwaded that what does moſt contribute to the juſtneſs of a diſcourſe is, when there happens a real relation, or a real oppoſition between the terms, and between the things which are put together.

together. Thus I ſhould not ſpeak juſtly, ſhould I ſay that *Liſidor* is of *Provence*, and *Philemon* an Officer of the Kings; ſeeing there is no relation, nor oppoſition between a Country and an Office. Neither ſhould I any more ſpeak juſtly, if being willing to teſtifie my acknowledgment to *Cleonice*, I ſhould explain my ſelf in theſe terms. I return Graces to a Perſon who has 'em infinitely. This is properly what we may call a *Galamathias*, and it is very hard to underſtand two words which are tyed together without any relation. In effect, in the firſt place the word *Graces* ſignifies only thanks, and the other word which is underſtood, is only taken for ſome agreeableneſs of the Countenance, or of the Perſon. I might moreover give you infinite Examples on this defect of juſtneſs, but I ſhall content my ſelf with telling you, that it is chiefly

chiefly in compariſons, where it is to be chiefly avoided.

I ſhould ſpeak ill, ſhould I ſay that the *Barbe Iſabella* of *Philemon* is as fine as the Diamond which *Eraſtus* wears, tho' it be permitted me to eſteem one as much as the other, and to offer an hundred *Lewis*'s for the Horſe as well as for the Ring. But we ſhould not compare the beauty of a Stone with that of an Animal, which is to ſay, two things which have neither any relation or oppoſition between them.

Eraſtus. I found yeſterday *Juvenal* lying on one of my Friend's Table, I opened it, and 'twas exactly on a paſſage of his ſixth Satyr, where he ſpeaks of the manner after which the women of thoſe times coifed themſelves. He deſcribes the bucklings and coiffings ſeveral Stories high which a wanton Dame wore, and ſays that her Size was ſo tall with them, that

ſh

ſhe might be taken for another *Andromacha*, in beholding her before; but if you viewed her behind, ſhe appear'd only to be a little Woman. Now let it not diſpleaſe *Juvenal*, if I ſay he did not ſpeak juſtly, he had cited *Andromacha*, he ſhould then have oppoſed a Woman famous for her little Stature.

Cleonice. Whence ſhould he have taken it? Perhaps Hiſtory mentions none. People do not uſually take notice of a Quality ſo little recommendable.

Eraſtus. *Juvenal* ſhould then have choſen a tour which might furniſh him with a juſt oppoſition, and have ſaid that this Lady might have been taken for a Giant before, tho' ſhe appear'd but a Dwarf behind.

Beliſe. I now underſtand what is contrary to the juſtneſs of an expreſſion, and you imagine well that the reſt of the Company comprehends

prehends it yet better. And therefore we may ſpeak of the matter which *Cleonice* has giv'n us, and acknowledge in the beginning, that there is nothing ſo dangerous as the paſſions. For my part I am perſwaded, that could our hearts free themſelves from their Tyranny, we ſhould enjoy a ſerene and happy life.

Cleonice. It's true, that the greateſt part of the World regards Ambition, Love and Hatred as the Springs of all Evils, and it is commonly their violence which leads to the committing of the injuſtices which we ſee in the World.

Dorante. We grant you that the impetuoſity of the paſſions hurries but too often to the committing of crimes, but can ſhe not likewiſe be of great uſe in the leading us to Heroick Virtue? Without Ambition we ſhould ſee no Conqueror, hear nothing of *Alexander*

nor

nor *Cæsar*, and none of those glorious Actions would be perform'd which procure an immortal Reputation. So that instead of condemning the passions, I rather wish a good use were made of them, and that they were rendred profitable. We love the effects of Clemency and Compassion, we admire that which the love of Glory produces, and the sequel of Infamy. And however decry'd Fear is, yet in a thousand occasions she makes up one part of Prudence. It is from her that we foresee evils, and avoid them. What may we not moreover observe, if we examine the other passions?

Eraſtus. It seems to me that we have only the passion of Love to examine, there being scarcely any other but it. It takes different names according to the difference of its objects. Ambition is only the love of Greatness;

Cove-

Covetouſneſs the love of Riches; and Hatred, which appears ſo oppoſite to Love, is, to ſpeak properly, only a diſguiſed Love; ſeeing we have only averſion for that which is offenſive to us, becauſe we love our own preſervation.

Philemon. When we had only to explain what Love is, do you think we ſhould be without perplexity? Although it be ſo natural and general a paſſion among an infinite number of Perſons which feel it, you will find few that can tell you what it is. You may be perſwaded of what I ſay by this Philoſopher, who ſays that Love is I know not what, that comes from I know not where, and goes away I know not how.

Dorante. We are ſo little accuſtomed to enlarge our ſelves on the ſubjects we ſpeak of, and to engage our ſelves in ſubtilties which ſerve only to tire the mind, that I do not think we ought to diſcuſs

cuſs the nature of Paſſions. Thoſe who are minded to inform themſelves farther, may read the works we have on this ſubject, and in the mean time content themſelves with the diſtinctions which we have promiſed to bring. It muſt be acknowledg'd that we are to blame in condemning the paſſions, and in being afraid of them. They are indifferent in themſelves, and if it happens they ſometimes diſturb the tranquility of our life; there are other occaſions wherein they are of great help to us. Men without boldneſs, would they march to Glory through Fatigues and Dangers? Let's make another diſtinction, ſhall we call a man valiant who has done a great Action by an impetuoſity of boldneſs, and ſhall we accuſe of Cowardiſe a Perſon that a panick terror has ſeiz'd in ſome occaſion? True Valour is when in every

every rencounter our Courage diſpoſes us to vanquiſh the obſtacles which oppoſe our deſigns; as a man muſt not paſs for a Coward, but when 'tis his cuſtom to avoid Danger. Thus we may reaſon on the other Vices, and on the other Virtues. A Magiſtrate is not to be praiſed as juſt, for having done juſtice once. To merit this commendation, he muſt be in a firm and conſtant diſpoſition to render to every one what belongs to him.

Cleonice. I have for this quarter of an hour had a deſire to ask you the reaſon for the calling paſſions, thoſe emotions which agitate the heart.

Eraſtus. It is becauſe they make the body ſuffer through their violence.

Beliſe. I return then to what I have ever ſaid, that the paſſions are Monſters which are to be rooted out.

Philemon. Are you willing to begin with ſhame? Women will be very much obliged to you. You will free them from a paſſion which keeps them in a ſtrange ſort of Bondage. Were they once without ſhame, they would have the pleaſure of doing what they liked, without troubling themſelves about what the World calls Reputation.

Eraſtus. It's true that ſhame ſerves as a Guard for our Women, and there are other paſſions which are neceſſary for the commerce of life. The compaſſion we have for the miſerable, leads us commonly to ſuccour one another in our misfortunes.

Dorante. Does not emulation excite to obtain the advantages we want, to raiſe us to the Perſons we ſee above us?

Cleonice. But is there not a mixture of envy in emulation?

Eraſtus. Nothing is more diffe-

rent

rent than theſe two paſſions. Emulation is lively and generous, and Envy baſe and malicious. The firſt is a regret at our ſmall deſert, the other a vexation which ariſes from the Merit of others. Emulation would raiſe us, and Envy would abaſe what is above us. In fine, nothing is more worthy of our contempt than Envy, nothing is more commendable than Emulation. It made *Cæſar* weep at the ſight of *Alexander*'s Picture, and hindred *Themiſtocles* from ſleeping near the Trophies of *Miltiades*. You know what *Cæſar* and *Themiſtocles* afterwards executed.

Philemon. As to what regards Vices and Virtues, I would ſpeak differently of them, according to the different circumſtances thereto joyned. There was ſeen heretofore in *Greece* a Republick wherein Theft was pardoned, provided

it was committed dexterouſly; and you know well that Robbery found not the ſame impunity in any other Country.

Eraſtus. We have at this day Neighbouring Nations where the Cuſtoms are very different. If *Dorante* would be praiſed for his temperance, probably he would not go to ſearch applauſe on the banks of the *Rhine*, as you would not adviſe me to go towards the *Tyber*, if you propoſed exceſſive drinking.

Cleonice. Are diſtinctions to be made when we ſpeak of Virtue in general, is it not equally reverenc'd by all Nations?

Dorante. Every body does not regard it in the ſame manner, and I know not whether it will not puzzle us to ſay preciſely what it is. It's true there is a natural equity which is generally approved; but it is not leſs certain that it

it is diverſly practiſed. There never was any obligation more indeſpenſable, than that requiring Children to ſerve thoſe who brought them into the world, eſpecially when they are grown old, and find themſelves afflicted with diſeaſes. All the People of *Europe* obſerv'd ſo juſt a Maxim, and yet the *Scythians*, who poſſeſt more Country than *Europe* comprehended, accuſed thoſe Children of inhumanity who let their Parents live under an incurable Malady. For their parts they gave the fatal blow as a ſtroke of Grace, and thought it juſt to terminate thus their Parents miſery. They extended further their pretended Charity. They eat their bodies inſtead of burning or interring them, imagining nothing more Pious than to give this Sepulture to their Parents, for to change them into their

proper ſubſtance, and make them live again in themſelves as far as it was in their power. Conſider this well. The *Scythians* commend a man who comes from committing a Parricide, and other Nations puniſh him as the greateſt Criminal.

Eraſtus. In ſpeaking of the different manners of People, we may cite the Punick Faith, which is to ſay, the little fidelity the *Carthaginians* obſerv'd in their promiſes. It's certain the *Romans* had more probity, and I ſhould have more relyed on the word of *Regulus*, than the Oaths of *Hannibal* and all his Army.

Philemon. I think it more uſual to diſtinguiſh the Vices and Virtues according to the profeſſions of Perſons, than according to the Cuſtoms of their Country. A Virtue renders us recommendable only according as it is ſuitable

table to us. A Perſon conſecrated to the Service of the Altar ſhould prefer the knowledge of Religion to all other Sciences, and his Piety muſt be ſo great as to make his words and actions exemplary. A Souldier muſt gliſter after another manner, Valour ſhould be his Virtue; and what regards Military Diſcipline, or the Art of Fortification, ſhould be his chief ſtudy.

Cleonice. But can I not be told preciſely what this Virtue is in general, ſo much talkt of?

Dorante. It is not an eaſy matter wholly to ſatisfie you on this Subject, ſo diverſly has the virtue you ſpeak of been conſidered. I know not whether you will approve of an Opinion which I find the moſt plauſible. I am perſwaded that this Virtue, of which we form ſo fine an Idea, and which is believ'd ſo proper to make us live

happily, is properly what we call Juſtice.

Beliſe. But is not Juſtice the particular virtue of Magiſtrates?

Dorante. It ſhould be the virtue of all People, and had we all that ſtock of Equity neceſſary for the commerce of life, we ſhould need neither Law nor Magiſtrates. Men would render what-ever they are obliged to render, and they would begin by the Worihp due to God. Subjects would obey their Soveraigns, Children their Parents, and as no body would claim what does not belong to him, there would be no Mention of Thefts nor Murthers; even detraction would be baniſht all Societies.

Whilſt *Dorante* ended theſe words, word was brought, that the Meat was on the Table, and *Eraſtus* being riſen up; *you muſt acknowledge your ſelves*, ſaid he, *greatly ſurpriz'd at the novelty of*

my

my Compliment; for I know not whether I ſhall begin with Gentlemen, or Ladies; you muſt draw me out of this perplexity, and for the reſt, I know it by heart.

The Company having laught at the ſerious air wherewith *Eraſtus* ſpake this, anſwer'd, that he might uſe his liberty, ſo that he reaſſum'd the diſcourſe in theſe terms.

Eraſtus. Come let's end at Table this Diſcourſe of Diſtinctions. You'l ſoon diſtinguiſh between the wretched Treats I give you, and the delicate Entertainments you give. What ſay you of theſe Antitheſes?

Dorante. That they are admirable, although we are on the point to convince them of falſity.

After theſe words they eat, and bad the People who were to ſet out with them to make haſt; and they returned to *Cleonices* Chamber.

Beliſe. I always go to *Verſailles* with a great deal of pleaſure, but at my return I am ſtrangely importun'd by *Arſinoa*, ſhe will have me to deſcribe new Magnificences, or new Rarities, and puts ſuch queſtions to me as are ſtrangely troubleſome.

Cleonice. I am yet more troubled with *Celiſira*, ſhe asks news of me with the greateſt earneſtneſs, and will have me give her an account of all that paſſes in the whole world. She has given me ſuch a great averſion for what we may call news, that I neither have askt nor told any for this Twelve Months.

Dorante. But, Madam, hereby you deprive your ſelf of a very conſiderable diverſion, and hinder your ſelf from learning important matters, wherein an infinite number of People are concern'd. And therefore, Madam, I muſt beg your favour

favour for News. They are an innocent cauſe of the vexation which *Arſinoa* gives you, and it is not juſt you ſhould for this reaſon extend your reſentment ſo far as to hate them.

Philemon. But ſhould we not ſeek ſome means to make them agreeable, to reconcile them the more eaſily with *Cleonice* ?

Entertainment XX.

After what manner we ſhould tell News.

Eraſtus. I Cannot ſo far intereſt my ſelf in the quarrels of *Cleonice* as to take her part againſt News; however I muſt prefer thoſe which divert before others. I am very earneſt to tell of a Marriage lately made between two perſons who ſincerely

loved, and were much traverſt in their deſign. I am pleas'd to deſcribe a gallant and magnificent Feaſt, or a famous Action perform'd at the head of two Armies. And I muſt acknowledge I am no leſs delighted in telling with what ſubtilty a covetous Hunks has been put upon, or by what addreſs the precautions of a jealous Perſon has been rendred fruitleſs. You ſee I diſcover my defects to you, and that I am not exempt from Malice, nor an Enemy to pleaſant Relations. It's true, there are very few Stories that pleaſe me. If it be an adventure, I would have it ſurpriſing; if the News reſpects only thoſe ready and lively anſwers which we call pleaſant Repartees, I require a great delicateneſs in the tour of expreſſion.

Beliſe. I am not of *Eraſtus*'s mind in point of News. The gay

gay pleaſe me leſs than the ſad; and my Spouſe muſt pardon me if I ſay that I love to have my heart lively toucht with compaſſion.

Cleonice. There is indeed I know not what kind of ſweetneſs in being toucht with pity. Other paſſions are more violent and leſs agreeable. Experience ſhews it us in the repreſentation of a Tragedy. Infinite numbers of People are drawn to it by the tenderneſs of their ſentiments, and do not part wholly ſatisfied, if they have not been forc'd to weep.

Eraſtus. The Tragedies you ſpeak of, and the ſad News which pleaſe *Beliſe*, have a farther good effect, which apparently you have not thought on, which is, that we cannot ſee a Perſon of great merit fall into a great misfortune, but that we feel a ſecret mitigation of our evils. Can we juſtly reproach

reproach Fortune in giving us a moderate ſtroke, when we ſee what cruel pains ſhe inflicts on Perſons of an extraordinary Virtue.

Philemon. Do not you think that the News which War furniſhes you with, ought to carry it before all other ſort of relations? Can one better draw the attention, than in deſcribing a great Battel, the taking of a conſiderable Place, the conqueſt of a Country, or the revolution of a State?

Cleonice. Were I a Lover of News, I would only recount ſuch wherein thoſe ſhould be Intereſs'd that heard me; and if this News were News of that part of the Town where I live, they would pleaſe me better than the News *Philemon* commends.

Beliſe. And I muſt declare my ſelf for that kind of News which is inſtructive, and 'tis of that ſort methinks

methinks wherewith we ſhould entertain our ſelves.

Dorante. I know not, Madam, whether there be News which may in particular, be called inſtructive, but I may ſay that all News in general may become inſtructive, when they are related by an able man. He can render the circumſtances thereof uſeful for manners, for the adminiſtration of affairs, for the Government of People, and for the ordering of Armies. If a Siege or Battel be ſet forth to us in their proper colours, we ſhall obſerve the defects or the good conduct of the Generals, and thence make our advantage. If we be told of the conſternation wherein the *Ottomans* were, we ſhall ſee that we muſt lay aſide Pleaſures, when buſineſs requires a conſtant attendance. We ſhall accuſe *Mahomet* IV. of blindneſs, in going

to

to divert himſelf in hunting, when he ſhould be at the head of his Armies.

We ſhall obſerve that things are generally preſerv'd by the ſame means as they were acquired, that Valour is neceſſary to keep a Soveraign on the Throne; that Cowardiſe draws only the contempt and indignation of the Soldiery and Subjects.

Eraſtus. That which paſſes at Court ſerves ſtill more for our inſtruction. We ſee that all People muſt do their duty under a Maſter who is never deceived, and who only recompenſes Merit.

Cleonice. What you ſay would give me a great deſire to inform my ſelf on the Affairs of the Court of *Rome*, did I believe we might entertain our ſelves with that ſort of News, as well as with thoſe we now ſpoke of.

Philemon.

Philemon. I do not believe it unlawful for to ſpeak our ſentiments on things we ſee printed, and poſted up; provided it be rather to inſtruct us, than to make our ſelves buſie bodies, who fancy we muſt decide all things.

Dorante. We can add nothing to what was ſaid on this matter by a great Magiſtrate, whoſe Learning and Eloquence has long ſince been admired by all the World. The force of his Reaſons and his Citations have encreaſt the aſtoniſhment wherein I was before, at the uſage was ſhew'd our King's Embaſſador.

Eraſtus. Yet the Law of Nations, which requires that the Perſon of an Embaſſador be ſacred, is known by all the World, and every body has ſeen after what manner we have received the Embaſſies which were ſent us from Infidel Kings. They have

have dealt in a different manner at *Rome*, towards the Embaſſador of the Eldeſt Son of the Church, the moſt *Chriſtian* King, a Monarch whoſe Predeceſſors have protected and defended the Holy See.

Dorante. Will you believe me, inſtead of wading farther into this matter, do as I have done, buy the Book we have already hinted at, read it more than once, and you will have the pleaſure of profiting by the labours of a great man who knows more of it than we ſhall ever know.

Beliſe. Return we then to what we are to ſay of other News. Do you think we may draw any inſtruction from the little Relations *Eraſtus* has declared himſelf for?

Dorante. We need not doubt thereon; for when we are told with what dexterity a jealous or covetous

covetous Perſon has been impoſed on; we are inſtructed how to make uſe of the like ſubtilties; and the Covetous and Jealous are hereby taught to take better care. In fine, *Cleonice* muſt permit us to ſay that News may render a Converſation agreeable; That a Polite Perſon may recount them, provided he is ſure of what he ſays, and that he does not wholly ſet up for a News-monger.

Cleonice. I find nothing ſo ridiculous as to apply one's ſelf to the telling of News from Morning till Night to all thoſe we meet.

Philemon. It's true, there are People who have no other buſineſs. As ſoon as they are ſeen, they are immediately askt how many *Baſſas* are ſtrangled at *Conſtantinople*, or in the *Turks* Army. They are queſtioned on the manner

ner after which the *Imperialiſts* live in *Tranſilvania*; they muſt know whether the King of *Poland* pretends to make himſelf Maſter of *Caminec*; and what deſign the General *Moroſini* may have.

Dorante. A News-monger can anſwer all queſtions; if he has any knowledge in Maps, and the intereſts of Princes, he may return probable anſwers, otherwiſe he pays for his boldneſs. For if there be any News-mongers who gueſs right, there are others who ſpeak confidently without knowing what they ſay. Theſe laſt ſometimes bring themſelves into trouble, and imagine thereby to make themſelves famous.

As *Dorante* ended theſe words, they were advertiſed that every thing was ready, and this agreeable Company parted for *Verſailles.*

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